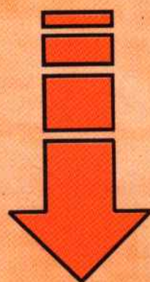
भारतीयकरण के विरोधी

मैकाले, मार्क्स तथा मदरसा त्रिजुट परिवार

के मानस पुत्र नहीं चाहते :

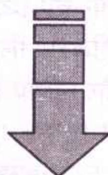


- इतिहास की विसंगतियों को दूर किया जाए;
- प्राचीन ज्ञान-विज्ञान की जानकारी विद्यार्थियों को दी जाए;
- सभी धर्मों की शिक्षा दी जाए;
- जीवन मूल्यपरक पुस्तकों का प्रकाशन किया जाए;
- त्रि-भाषाई सूत्र में संस्कृत को आधुनिक भाषाओं में सम्मिलित कर संस्कृत के पाठन के लिए उचित व्यवस्था की जाए;
- छात्रों के ज्ञानात्मक, भावात्मक तथा आध्यात्मिक पक्ष पुष्ट हों।

प्रज्ञा सदन, नेहरू नगर
नई दिल्ली - 110 065

भारतीयकरण के विरोधी

मैकॉले, मार्क्स तथा मदरसा त्रिजुट परिवार के मानस पुत्र नहीं चाहते :



- इतिहास की विसंगतियों को दूर किया जाए ;
- प्राचीन ज्ञान-विज्ञान की जानकारी विद्यार्थियों को दी जाए ;
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सम्पादक

दीनानाथ बत्रा

प्रज्ञा सदन, नेहरू नगर

नई दिल्ली - 110 065

प्रकाशक :
दीनानाथ बत्रा
प्रज्ञा सदन,
नेहरू नगर, नई दिल्ली–110 065

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स्वतन्त्रता दिवस, सन 2001
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द्वितीय संस्करण :
2 अक्तूबर, सन 2001
प्रकाशित प्रतियाँ–2000

मुद्रण:
संजय एण्टरप्राइज़ेज़
नई दिल्ली

प्राक्कथन

दिग्भ्रमित मैकाले, मार्क्स तथा मदरसावादी त्रिजुट परिवार के मानस पुत्रों ने पिछली दो शताब्दियों में जो कुछ किया है उसकी चरम सीमा अब हमारे सम्मुख है। इस परिवार का प्रारम्भ से प्रयास रहा है कि शिक्षा संस्थानों और मीडिया क्षेत्र पर आधिपत्य किया जाए। अतः इस ने एन.सी.ई.आर.टी., आई.सी.एस.एस.आर.विभिन्न सांस्कृतिक केन्द्रों तथा पत्र-पत्रिकाओं को अपने अधिकार में ले लिया। धर्म निरपेक्षता तथा मिली–जुली संस्कृति के नाम पर जहां देश की शिक्षा का धर्म से सम्बन्ध विच्छेद किया वहां प्राचीन गौरव बुद्धिमत्ता के ज्ञान-विज्ञान को नकारते हुए विद्यालयीन शिक्षा से इस अद्भुत भण्डार को निष्कासित कर दिया। संस्कृत मृत भाषा है अतः उसको प्रोत्साहन देने से देश की प्रगति अवरुद्ध होगी। इन सब अवधारणाओं के कारण इतिहास को तोड़-मरोड़ कर ग़लत तथ्यों को आधार बनाकर पुस्तकें लिखाई गईं और वह जूठन पिछले अनेक वर्षों से समस्त देश के छात्र मजबूरी में खा रहे हैं।

पांच वर्षों के पश्चात् एन.सी.ई.आर.टी. द्वारा तैयार की गई पुस्तिकाओं का संशोधन तथा परिमार्जन होना चाहिये था परन्तु शिक्षा के अधिपतियों तथा एकछत्रधारियों ने यह सब नहीं किया। अब समय ने करवट ली है। बदलाव प्रारम्भ हुआ है। एन.सी.ई.आर.टी. ने विद्यालयीन शिक्षा की रूपरेखा के लिये एक दस्तावेज़ तैयार कर देश में विचार मंथन के लिये प्रसारित किया। दो सौ से भी अधिक स्थानों पर गोष्ठियां हुईं। संस्तुतियों के आधार पर पाठ्यक्रम तैयार हुआ और अब पुस्तकें लिखाने का कार्य चल रहा है।

शिक्षा के ऐसे महत्वपूर्ण कार्य जिनकी गति अवरुद्ध थी उन्हें गतिशील बनाने का जैसे ही स्वस्थ प्रयास हुआ, त्रिजुट परिवार ने शोर मचाया कि शिक्षा का भगवाकरण हो रहा है। वह नहीं चाहते कि :–

1. इतिहास की विसंगतियों को दूर किया जाए ;
2. प्राचीन ज्ञान-विज्ञान की जानकारी विद्यार्थियों को दी जाए ;
3. सभी धर्मों की शिक्षा दी जाए ;
4. जीवन मूल्यपरक पुस्तकों का प्रकाशन किया जाए ;
5. त्रि-भाषाई सूत्र में संस्कृत को आधुनिक भाषाओं में सम्मिलित कर संस्कृत के पाठन के लिए उचित व्यवस्था की जाए ;
6. छात्रों के ज्ञानात्मक, भावात्मक तथा आध्यात्मिक पक्ष पुष्ट हों।

आजकल दुर्भाग्य से धर्म शब्द को अर्थ उपासना पद्धति कर दिए जाने के कारण जब हम कोई धर्माधारित व्यवस्था की बात करते हैं तो चारों तरफ हल्ला मचना शुरू होता है कि हम सेक्यूलरिज्म (धर्मनिरपेक्षता) के विरोधी हैं। सेक्यूलरिज्म का मतलब है– मूल्य विहीनता, धर्म का मतलब है– मूल्य आधारितता, मूल्यों पर आधारित हमारी सारी चीजें होनी चाहियें।

मूल्यपरक शिक्षा की आलोचना की जा रही है। शोर है कि शिक्षा का भगवाकरण हो रहा है। खेद का विषय है कि भगवा रंग, जिसमें देश की संस्कृति, उत्सर्ग, बलिदान, संन्यास भाव आदि गुणों की झलक मिलती है, इस पावन पुनीत शब्द को गाली की परिधि में लाकर खड़ा किया जा रहा है।

शिक्षा का भारतीयकरण-राष्ट्रीयकरण तथा आध्यात्मीकरण, क्या ये तत्व देश की धरती से जुड़े हुए नहीं हैं ? यह सब उन लोगों को अच्छा नहीं लगता जो बच्चों को मातृभूमि की अस्मिता से जोड़ने को हेय भाव से देखते हैं और भारत-भू से जुड़ना नहीं चाहते। जब मैकॉले, मार्क्स के मानस पुत्रों की इच्छानुरूप इतिहास लेखन चल रहा था और विद्यालयीन शिक्षा उनके अनुरूप थी, तो वह लाल थे। अब जब परिवर्तन प्रारम्भ हुआ है तो वह पीले हो गए हैं। हम सब जानते हैं कि लाल और पीला मिलकर भगवा बनता है। भगवी आंख, संशोधित होने वाले पाठ्यक्रम के प्रत्येक अंश में भगवाकरण ही देखती है। यह शब्द सुनकर हमें तो प्रसन्नता होती है। अच्छा है कहते रहें। विश्वास है भगवा-भगवा कहते हुए वह भी भगवा हो जायेंगे।

हमारे राष्ट्र ध्वज में सबसे ऊंचा स्थान भगवे रंग का है। कहीं ऐसा तो नहीं है कि अनजाने में ये लोग राष्ट्र ध्वजा का अपमान कर रहे हों ?

नेहरू जी ने शिक्षा में आध्यात्मीकरण, ऐनी बेसन्ट ने भारतीयकरण तथा निवेदिता ने राष्ट्रीयकरण की बात की है।

"These were the three precise aspirations that our leaders advocated. Pandit Nehru said, "Some faith is necessary in things of spirit.....Without reliance on Moral, Spiritual and Idealistic conceptions, we have no purpose of life". Annie Besant said, "Indian education must be permeated by the Indian religious spirit". Nivedita said, "National education is the first and foremost element in national Idealism".

क्या इन राष्ट्रीय विभूतियों को भी शिक्षा में भगवाकरण का दोषी घोषित करेंगे?

अल्पसंख्यक संस्थाओं तथा सहमत जैसे संस्थानों ने ग़लत प्रचार का ध्वज दण्ड उठा कर सम्मेलन आरम्भ किये हैं। संसद तथा राज्य सभा में भी प्रश्न पूछे जा रहे हैं। शिक्षा की इस आपात्कालीन स्थिति में राष्ट्रीय शिक्षा प्रेमियों ने कथित परिवार का मुँह तोड़ जवाब देने का संकल्प किया है।

प्रारम्भ में एक पुस्तिका प्रकाशित की है। इसमें एन.सी.ई.आर.टी. तथा प्रान्तों में जहां मैकाले तथा साम्यवादी मानस पुत्रों का सम्राज्य है वहां पाठन के लिये निश्चित पुस्तकों के अंश दिये हैं। आप स्वयं पढ़िए कि वहां क्या स्थिति है, मदरसों में इतिहास की पुस्तकें तथा गृह विभाग की रिपोर्ट के अंश हमारी आंखें खोलने के लिए पर्याप्त हैं।

इस पुस्तिका में एन.सी.ई.आर.टी. के निदेशक डॉ० राजपूत तथा अन्य लेखकों के लेख भी उद्धृत हैं। प्राचीन ज्ञान-विज्ञान तथा संस्कृत का महत्व भी पढ़ना आपको अच्छा लगेगा।

यह प्रथम प्रयास है। इस पुस्तिका को इस भाव से प्रसारित किया जा रहा है कि एक तरफ़ा कुप्रचार का ठीक उत्तर दिया जा सके। आपसे निवेदन है कि अपने स्थान पर विद्वज्जनों की टोली बनाकर इन विषयों पर अवश्य चर्चा करें। सामग्री के संबंध में तथा इस दृष्टि से अन्य कुछ करने योग्य हो तो अवश्य लिखें।

इस पुस्तिका की सामग्री को तैयार कराने में श्री अतुल रावत जी का मैं ह्रदय से आभारी हूँ। समाचार पत्रों से साभार लेख लेने के लिए भी मैं उनके प्रति कृतज्ञता यापन कर रहा हूँ। विशेष रूप से राजेश (दिल्ली), रामेन्द्र सिंह, मुनीश तथा उनकी सहयोगी टोली का भी धन्यवाद करता हूँ। सबके अथक प्रयास से यह पुस्तिका प्रकाशित हुई है। डॉ॰ हिम्मत सिंह सिन्हा के सृजनात्मक सहयोग तथा मार्गदर्शन के लिए ह्रदय की गहराईयों से मैं नतमस्तक हूँ।

धन्यवाद सहित,

जय स्वदेश, जय शिक्षा।

दीनानाथ बत्रा

15 अगस्त 2001

प्रज्ञा सदन, नई दिल्ली

अनुक्रमणिका

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SECTION - I

History : DISTORTIONS UNLIMITED

Biased Contents of History : A Case-study of some N.C.E.R.T. Text Books

Atul Rawat

During the days of collapse of the Soviet Union and decline of Communism in Europe in the last decade, a very interesting reversal of positions took place in the academic and other intellectual circles. Those who were known as conservatives wanted a change and those who had demanded "revolutionary" changes throughout their lives turned to conserve a rotten system that was getting crushed under its own weight. Almost the same phenomenon is being witnessed in today's India, particularly in the sphere of education. The "revolutionaries" and the "leftists" of not too distant past are seeking to continue and conserve a system which they feel that the "conservatives" of yesterday wish eagerly to change. On the other hand, the forces so often labelled as conservatives are spearheading a total reformation of the educational system right from primary stages to the higher ones. A major share of attacks by these neo-conservatives is on institutions like the NCERT which publish textbooks for teaching history from classes VI to XII. In the classes VI, VII and VIII Ancient, Medieval and Modern India are taught respectively. The Indian history in a much expanded form is taught in XI to XII classes again. A survey of these six books brings out quite a few limitations with these books.

These limitations begin with certain biases that they carry. The books are not balanced in their approach – both region-wise as well as in the manner in which the material is chronologically arranged. They contain factual errors also. At certain places, the bias seems to have been highlighted by the misuse of deceptive language. Moreover, these books have now become outdated. They were written one full generation back. There is a sea-change in history since then. Each generation has to understand history in its own context. Thus it is right time that a serious exercise is undertaken to change these age-old textbooks.

The various biases can be located in all these books throughout. The NCERT has received several complaints in this regard. Even court cases were filed against the NCERT due to the shortcomings in these books. Highlighting biasis of one such case would not be out of context here. On page 101 of **Prachin Bharat** (Hindi) by R.S. Sharma, it is mentioned that Lord Vardhman Mahavir "**Barah varshom tak ve yahan-vahan bhatakate rahe**", (he kept on wandering for 12 years from place to place) which is really in bad taste. In the same way, it mentions a few lines later that "Apani Barah sal ki lambi yatra ke dauran unhonne ek bar bhi apne vastra nahin badle". (He never changed his clothes during the long period of 12 years) In the same manner, the same book Ancient India (English) doubts the historicity of the Jain Tirthankaras (P.92). The Jains have rightly a cause for concern in this kind of a description about one of the greatest religious personalities of their religion. All this needs change."

A very strong religious bias against Hinduism is evident in all these books. There are dozens of examples of such wrong facts. They can be found both in *Ancient India* by R.S. Sharma and *Medieval India* by Satish Chandra. The most hurting ones are regarding ancient Indians eating beef. (p.45): "People certainly ate beef, but they did not take pork on any considerable scale". Interestingly, according to the author, it is a rational view of ancient society if one proved that the Indians in ancient times ate beef. (p.7). In a similar manner, it is hurting for the Hindus to read that the *Ramayana* written by Valmiki contains interpolations (P.17). The NCERT should treat all religions with equal respect. Just as it does not write anything hurting Muslim sentiments, it should also respect the sentiments of the Hindus. It hurts the Hindu sentiments again by calling Rama, Krishna and Arjun a "mythical heroes" (p. 158). These books are very insensitive to minorities like the Sikhs and Jains also, and some people belonging to these communities had to go to court against these books.

Describing the revival of Hinduism during the early medieval period, Satish Chandra talks of "outbreak of violence"

and "forcible occupation of Buddhist and Jain Temples" (p.32). He gives no example - not even of a solitary incident of exceptional nature with such a generalised charge against Hinduism has been cited. Given his general antipathy to Hinduism, even if a single example had been there, the author would have cited it at least half a dozen times.

The NCERT as an organization, need not propagate any ideology through the medium of its textbooks. It is a public-funded organization and, thus has responsibility towards all sections of the society. It must be totally neutral and present all aspects of a historical reality. Any unidimensional interpretation must be avoided and children should be exposed to as many facets of the historical realities and their respective interpretations as possible within the given framework. It is, therefore, not a balanced approach to print full page photographs of Lenin and to describe only the positive side of communism and Soviet Union while not writing even a single sentence about their deficiencies, disintegration and decline. This would leave big gaps in students' understanding about this historical process of great importance i.e. the downfall of communism and disintegration of the Soviet Union and the progression of events in our own times. This way of writing history moves away from reality and it becomes difficult for a young student to understand the various events and historical trends behind them. It would be relevant to ask here who is turning history into mythology ?

Limited Approach to History

The NCERT textbooks present a very limited approach to history, particularly of ancient and medieval periods. While there is an overemphasis on socio-economic history, the history of philosophy, science and technology, the military history, the history of trade and commerce and the history of India's contributions to the world civilization have not been given their due place. An interesting example can be cited here. R.S. Sharma's, *Ancient India*, a book of 250 odd pages, has a chapter of merely three

and a half pages on the major philosophical systems while in reality philosophical thought is one of the greatest contributions of India to the world civilization. Even in the socio-economic history of various aspects of the ancient and medieval history like the history of education, the history of enterprise and the history of trade and commerce of India and its proverbial affluence have not been given sufficient emphasis.

The children in all parts of the country need to learn their history in its totality. But all that the NCERT history textbooks dish out as history is mainly the ancient Buddhist history of mostly northern and central India. This tendency continues throughout these books. The textbooks for class VI, *Ancient India* by Romila Thapar, has no chapter even on South Indian history (merely some sections of one or two chapters deal with it). The North-Eastern part of the country is almost totally blacked out. During a visit to the North-East, the present writer had to face many angry questions on this point about the history books. It unnecessarily gives rise to a sense of alienation among our own brethren. Even through the 125 pages the book does not contain details about the whole of India yet there is a full chapter of nine pages about "India and the world". Even in this chapter, there is no mention of India's relations with South-East Asia. Disproportionate emphasis has been placed on West Asia. In the same way, none of these books on modern India gives adequate coverage to freedom struggle in the Northeast India and even the contributions of great leaders like Lokpriya Gopinath Bordoloi are not properly mentioned.

Due to the biases as mentioned earlier, the books have become very unbalanced as far as pages assigned to various parts of Indian history are concerned. Just one example is sufficient to prove this point. The *Medieval India* by Prof. Satish Chandra for class XI is a 260-page book in which only 46 pages are given to the first four hundred years i.e. 800 AD to 1200 AD. Even in these 46 pages, almost 10 pages are devoted to "India and the world" so minimizing the contribution and history of early Rajputs and other

Hindu groups. The book covers Indian history upto the death of Aurangzeb in 1707. The rest of 222 pages of the book have been filled with the Muslim history of these five hundred years. The situation has become such that the history of four hundred years of the past of the Hindus has been treated in merely forty six pages while on the other hand five hundred years of Muslim history has been described at great length in 222 pages.

Another reference in which the author has lost the balance in writing, can be cited here. In pages 82-83 of the book, *Ancient India* (for class VI), the author has described the "Religion" in South India from 200 BC to AD 300. The history of all religions in South India during these five hundred years has been described in 65 lines. Even these 65 lines are not equally divided. The Christianity has been described in 39 lines while interestingly this was the period when Christianity had not taken roots even in Europe, what to speak of the rest of the world. On the other hand, all the Indian religions which should have formed the major section for discussion, have been described in 26 lines. That includes Buddhism, Jainism and Hinduism. Why this bias is being practised against Indian religions in these books is a question beyond simple explanation. The NCERT textbooks must show equal consideration to all religions. After all The Hindus also pay taxes.

A few factual errors or tilting of the facts to suit their biases can very easily be noticed in these textbooks. A very fine example can very easily be found in Arjun Dev's, and Indira Arjun Dev, *Modern India* for class VIII. The authors write that: "An efficient administrative system had been developed during Akbar's reign which helped in maintaining the stability of the empire for the next 150 years and in expanding it." (P. 15)

Akbar died in 1605. If we add 150 years to that it comes to 1755. The stability of the Mughal empire did not continue for that long. Actually it did not continue even for 100 years after Akbar. It became unstable during the very life time of Aurangzeb who died in 1707 A.D. or 102 years after Akbar's death. Even if

one does not consider the revolts of the Sikhs, Jats, Marathas, and many other Hindu communities as adding to unstability of the Mughal empire and consider Aurangzeb's time as that of a stable regime, the stability of the empire can be stretched only till 1707. Even with that stretching of the argument, there is a factual error of a solid half a century or more than two generations.

Another factual error can be cited from R.S.Sharma's *Ancient India* in which the author teaches the eleventh class students about the Sangam literature that, "They do not constitute religious (sic.) literature. The short and long poems were composed by numerous poets in praise of numerous heroes and heroines. Thus they are secular in nature." (p. 18). One can cite a number of religious texts of both the Jains and Hindus in Sangam literature e.g. *Tirumurukarrupadi* which is a very important text from Sangam literature which is based upon Hindu god Lord Kartikeya, his life and teachings. Even now it is read as a part of religious duties. In the same manner Panchmahakayam is another Sangam text which is Jain and Buddhist in nature. The great book *Tirukkural* also a part of Sangam literature itself is reverred as a religious book by the Hindus and Jains.

Language has time and again been employed either to change emphasis or outrightly hide historical realities. Two examples are given here for each category though tilting the meaning or the use of loaded sentences is very common in all the books.

Describing the marriage policy of Akbar as broadminded, Prof. Satish Chandra in *Medieval India* for class XI writes: "Akbar followed a different policy. He gave complete religious freedom to his Hindu wives...." (P. 162). The real issue that Akbar did not change the earlier Muslim practice of one-sided marriages, has been hidden. Just like his predecessors, Akbar did not allow the Muslim girls to marry Rajputs or the other Hindu groups though taking girls from them has been completely hidden behind a false assertion of following "a different policy". Moreover, it is a historical fact that Jahangir's mother was originally a Hindu princess but

her Hindu name is not available and she is known only as Mariam-Uz-Zamani. Her Muslim name exposes the claim of the author that "Akbar followed a different policy."

In the same manner, Romila Thapar's *Medieval India* (for class VII) uses a very subtle language for tilting the facts about the persecution of Guru Teg Bahadur in 1675. She writes: "In order to curb this power, the *Mughal Administration* ordered the execution of Guru Teg Bahadur in 1665", (emphasis added). To reduce the responsibility of Aurangzeb, the cruel murder of the rev. Guruji is converted into an execution order by a faceless Mughal administration instead of Aurangzeb. One wonders whether the books are to be taught to Indian school students or to the Pakistani students who are taught that Aurangzeb was a hero.

The initial NCERT books on history began to be published in late 1960s. The *Ancient India* by Romila Thapar, was originally published in 1966 and *Medieval India* by the same author, was published originally in 1967. Though their versions have been revised yet the original books remain the same and many outdated concepts (Aryan invasion theory being one) continue. The new discoveries of Harappan sites in India have not been fully mentioned in the maps. A detailed comparison of recently discovered sites show that it was really the Saraswati-Sindhu civilization and not Indus valley alone. The book still continues with old stereotypes.

The wrong facts and distortions which are mentioned here are just a few out of the many that are easily available throughout these books. In the light of new research and the biases that are present in these books, it is in the interest of both students and history that these books are changed without losing any further precious time. See map on p. 25 and compare it with National Museum and ASI map. The map shows only the area and not the actual number of the sites which are more in India than in Pakistan while the book gives the impression that it was essentially a Pakistani civilization.

Selective Memory

– Meenakshi Jain

A school textbook shows how Leftist scholarship can be liberal with historical truths. Rather than raising the bogey of 'saffronisation' of NCERT textbooks, the Left should put its own house in order.

NON-IDEOLOGICAL NEWSPAPER readers may be forgiven for wondering if there is Leftist hysteria over moves to re-examine the contents of NCERT history textbooks. Indeed, by raising the bogey of 'saffronisation' before an academic review could even begin, Leftist historians have shown nervousness that the biased nature of their work and political agendas may well be exposed.

That their history is partial and partisan as is evident from even a cursory reading of the *Medieval India* textbook of class VII, a rough summary of collective Leftist scholarship on the subject. The Leftist claim to historical objectivity suddenly appears vulnerable as well-known historical facts are found deliberately obliterated or undervalued.

The arbitrary pre-dating of the medieval period by a couple of centuries, for instance, and the forcible application of the concept of feudalism to this period, seems to be inspired by political considerations. The intention, in both cases, is clearly to draw attention away from the cataclysmic northern invasions and focus instead on the alleged political, economic and cultural decay in India on the eve of the Muslim advent. Credible western scholars have questioned this methodology and cast serious aspersions on the Indian Marxists' understanding of history as well as their fidelity to facts.

The problem of historical accuracy is compounded as we proceed into the medieval era. Key civilisational issues raised by the Islamic arrival are not even hinted at. While the 'Dark' and feudal ages in Europe are mentioned, there is a deafening silence on the basic tenets of Islam, the nature of the Muslim polity, the status it accorded to non-Muslim subjects or its treatment of

ancient civilisations and cultures in conquered Iran, Iraq, Egypt and Syria.

In the entire discussion on the Delhi Sultanate, the words *dhimmi* and *jaziya* are deliberately omitted although they are crucial to understanding the dynamics of that epoch. There is a complete glossing over of the closed nature of the governing class and the extreme racism of the rulers.

Instead, there are innumerable misleading references to Hindu participation in the governmental process. If India's involvement at the lower levels of administration did not make the colonial state an Indo-British venture, surely the same logic applies here as well. Yet the text insists that Hindu princes, landholders and priests of the time, became constituents of the 'new aristocracy' that arose.

The fact, however, is that leaving aside the ruling houses of Rajputana, Rajput resistance even in the neighbouring Katihar region remained intense till the last days of the Mughal empire. The participation of landholders in the ruling class was likewise, extremely restricted even under the Mughals. Hence, to assert that involvement of these groups as the norm in the Sultanate period is taking liberties with truth.

Overlooking all forms of Hindu persecution, the bookt states that Brahmins and *ulema* were equally permitted to propagate their respective faiths. References to the infamous 'pilgrimage tax' are conveniently dropped.

A crucial feature of the political philosophy of the Sultanate was its pan-Islamic aspect. All Sultans looked to the Caliph as the source of their legitimacy, and even after the Caliph was murdered and the caliphate abolished, his name continued to appear on the coins of the Sultans of India.

Yet the phenomenon of pan-Islamism is neither mentioned nor discussed anywhere in the text. The section on the Sufis is another piece of deception. There is no mention of 'warrior Sufis, their participation in frontier warfare, or their role in bringing fresh territory under Islam. Instead, we are told that that they advised Hindus to be better Hindus.

The Mughal period, too, is selectively purged of its unpleasant facts. Akbar's early measures like the re-naming of Hindu holy cities, the imposition of *jaziya* and forced conversions are ignored, as also the fact that as much as 70 per cent of his nobility consisted of foreign Muslims. The limited Hindu participation in the upper echeleons of the nobility is not alluded to.

Much is made of the translation of Hindu epics into Persian on the orders of the emperor. But it is nowhere mentioned that the objective of this enterprise was to wean away the Hindu administrative and political class from its own language and script. The 'patronage' of Hindu writers needs to be examined afresh in view of the fact that the greatest Hindu writer of the age, Goswami Tulsidas, certainly never received any state patronage, either before or after the *Ramcharit Manas*.

The discussion on *Din-i-Ilahi* is similarly misleading. It was not intended to dilute the Islamic content of Akbar's regime. In the words of a leading non-Marxist scholar, it showed "a surprising indifference to Hinduism". Predictably, Shaikh Ahmad Sirhindi is not mentioned in the narrative on either Akbar or Jehangir (through whose successive reigns he lived). His name only crops up later in the middle of a discussion on Aurangzeb.

The brief treatment of the 50-year reign of Aurangzeb, who is merely appended to the chapter on Jehangir and Shah Jahan, is a masterly exercise in evasion. That is why the reader is unable to comprehend the explanation for the sustained revolts of the Marathas, Sikhs and Jats against the Mughal rule.

Incidentally, the word Jaziya makes its appearance here for the first and last time (page 109 of the 123-page book), though the reader is even now not told what the tax was about. If this is objective history, subjective history might be something to look forward to.

The author is a Reader, Delhi University,
And teaches History

Distortions in N.C.E.R.T. Books

1. Romila Thapar, Ancient India (New Delhi, NCERT, 1987).

"The beginning of living in towns is generally taken as start of civilization. Civilization is that stage of the development of human culture when people look for more than just material needs." (p. 23)

The author has taken the concept of civilisation straight from the western history, where the civilization is thought to have advanced with the city-states. If the author has taken care of even one reference to the Indian word *Sabhya*, she would have been able to give a better understanding of civilisation to the students. The word *sabhya* comes from *sabha*. It does not have connotation merely about etiquettes but it also means that when the social formation begins, the civilization also begins.

2. **"Although some aspects of Harappan culture continued, those who succeeded Harappans knew nothing of city life. It was more than 1000 years before India could boast of cities again." (p. 34)**

The author sees the decline of Harappan culture as a negative step. Even if it is accepted for argument sake that the Aryans came from outside, the question is why did they not learn building cities from the Harappans and how did people all of a sudden forget about city- building? The author accepts that some aspects of Harappan culture continued. All this confusion of Indian history emanates form the so-called coming of the Aryans from abroad.

3. **"Brahmin minister called Chanakya also known as Kautilya trained a young man Chandragupta by name of the Maurya Family." (p. 60)**

Chanakya has been relegated to the position of Brahmin minister. This is pathetic disdain for the great sage who not only built first all India empire in historical times but was a great learned person who wrote *arthasastra*, the famous treatise on material aspects of national life including politics.

4. A bias against Indian religions is absolutely clear in pages (82-83) which describe religion in South India from 200 BC to 300 AD. Notably, this is a period when Christianity has not taken roots even in Europe. The author has described Christianity in 40 lines while Hinduism, Jainism, and Buddhism, all put together, have been given 26 lines. The whole of the book actually is on The Buddhist history of North India rather than ancient India. The book is also regionally unbalanced as it contains nothing about Brahmaputra valley and even the history of south India is also very meagre.

5. Romila Thapar, Medieval India (New Delhi, NCERT, 1989).

   "In order to curb his power, the Mughal administration carried out the execution of Guru Teh Bahadur in 1765" (p. 107).

   The personal responsibility of Aurgangzeb has been sought to be hidden behind the smoke screen of a faceless Mughal Administration.

6. **"Akbar was keen to have friendly relations with the Rajputs. One of the ways in which he did it, was to enter into marriage alliances between his family and various Rajput royal families." (p. 86)**

   Only one-sided marriage alliances have been mentioned. That Akbar did not allow Muslim girls to marry Hindu men, is not mentioned.

7. Arjun Dev, etc, Modern India (New Delhi, NCERT, 1989).

   "Political movements based on their ideas grew in almost every part of the world with a view to establishing socialism. In 1917, the first successful revolution of the type advocated by these thinkers, occurred in Russia. It resulted in the overthrow of the autocratic rule of the czars".

8. **"The impact of the ideas of Marx and Engels and of the Russian revolution has been felt in all countries of the world." (p. 11).**

It is too rosy a picture of communism and clearly indicates an ideological bias of the author. The "critical approach" which these historians have so much propagated, while writing the history of Ancient India has been completely renounced here. The faults, particularly the violence propagated by communists, have not been mentioned at all. In the same spirit the book does not describe the decline of communism and disintegration of the Soviet Union. The reflection of the same mentality can be found in the next pages where one full page photograph of Lenin has been given in the book which is on the history of Modern India. Interestingly, the book does not include such a photograph of any single Indian leader including Gandhiji. Is it not a plot to surreptitiously inculcate feelings of reverence for Lenin even though the book may be on the subject of Modern India?

9. **"An efficient administrative system had been developed during Akbar's reign which helped in maintaining the stability of the empire for the next 150 years and in expanding it."**

This is a wrong historical fact and serves no other purpose than unnecessary glorification of the Mughal empire which is probably what is attempted. A simple look at the Mughal chronology can expose the untruth of the statement. Akbar died in 1605. If we add 150 years to that, it comes to 1755. The Mughal Empire had become unstable during the very lifetime of Aurangzeb who died in 1707. Even if one includes his reign in the period of "stability" that the Mughal empire is claimed to have provided India, it can be stretched only till 1707. So it cannot be concluded that the empire was stable for the next 150 years. The stability can be stretched maximum for the next one hundred years. Thus the book contains a factual error of minimum fifty years which translates into more than two generations.

10. **"Another power that arose in this period in the region around Delhi, Agra and Mathura was that of the *Jats*. They founded their state at Bharatpur wherefrom they**

conducted plundering raids in the regions around and participated in the court intrigues at Delhi." (p. 21).

Here again the reference to *Jats* is not sensitive to the community. Without any distinction, the generalization that has been made in the book would naturally hurt the sentiments of that community. Not only the *Jats* have been called plunderers but the greatness of their king Raja Surajmal has also not been discussed.

11. **"The Rajput chiefs from the time of Akbar had provided strong support to the Mughal empire. Many of them, however, had risen in revolt against Aurangzeb when he tried to interfere with their privilege of inheriting their ancestral lands." (p. 21)**

The para is naturally objectionable because it treats the Rajputs as the minions of the Mughals who were simply dependent upon the Mughals for even inheriting their own states and honour. The book fails to underline the Rajput resistance to the Mughal dynasty which increased manifold when Aurangzeb started his Islamization drive. The Rajputs have also been portrayed as if they were greedy people who revolted against Aurangzeb when he tried to interfere with their privilege of inheriting their ancestral lands.

12. **"In religious matters, they (Hyder Ali and Tipu Sultan) were enlightened and broad-minded and thus won the loyalty and support of all their subjects." (p. 25)**

This point of view is highly controversial. But the book is teaching it as facts of history. Hyder Ali and Tipu Sultan are portrayed as not being the products of their times. That they also committed atrocities on the Hindus, has not been mentioned. Even a television serial had to face the wrath of opposition by the Hindus of South who still remember the oppression of their forefathers. Moreover, it is a historical impossibility that any ruler can win loyalty and support of all their subjects. Dissent was present even in Ramrajya.

13. **"The Most prominent among these new leaders were Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat**

Rai and Aurobindo Ghosh. They came to be known as extremists". (p. 182)

Such highly-respected leaders of Indian national movement as Lal, Bal and Pal besides sage Aurobindo have been greatly disrespected by calling them "extremists". The word extremist used by the British imperialist authorities to describe Indian nationalists, could be understood. Why the stereotypes which were sought to be created by the British are being surreptitiously inculcated into young minds in free India is deplorable to say the least.

14. "However the attempt to liberate India by the Azad Hind Fauj failed." (p. 259)

It is absolutely malicious on the part of the authors to call the Azad Hind Fauj's attempts to liberate India a failure. This can be expected only from those who called Subhas a stooge of the Japanese. The author seems to belong to the same tribe who helped the British against the leaders of the nationalist movement in 1942. Because of being pro-British and anti-Indian national movement, these scholars temperamentally are against Subhas and his INA also. That is why they are blind to the contributions of both Subhas and INA. The seeds of disloyalty that Subhas was able to sow in the British Indian army was one of the major factors in British removal not only from India but actually from the whole of the South Asia. The disloyalty in the Indian Army against the British Crown was unprecedented. Without underlining this fact, it is impossible to describe the British withdrawal from South Asia. It is also to be remembered that the core fighting group of the INA was drawn from the captured POWs of the British Indian Army.

15. R.S. Sharma, *Ancient India* (New Delhi, NCERT 1999).

"A little earlier than 1500 B.C. the Aryans appeared in India. We do not find clear and definite archaeological traces of their advent." (p. 71)

This is an interesting reference, where the author is himself giving an argument opposite to his own stated stand. While he writes that "A little earlier than 1500 BC the Aryans

appeared in India." But in the very next sentence he disproves himself by saying that "we do not find clear and definite archaeological traces of their advent." It is to be noted that the author has placed more reliance on the archaeological evidence than the literary sources which he calls mythologies (see page 21 of the same book for relative importance of the sources.) The author has used the lack of archaeological evidence to disprove many parts of traditional history in the same book. But despite accepted lack of archaeological "traces", he stili stubbornly believes that somehow the Aryans came into India and also whatever the archaeological or literary sources may say, the Aryans cannot be original inhabitants of India. In reality, it is not because of history but politics that the author believes that the Aryans came to India from outside. Is it not a strange point of view that Aryans are labelled as foreigners and the Mughals as Swadeshi ?

16. **"Several tribal or the clan-based assemblies such as the sabha, samiti, vidhatha, gana are mentioned in the Rig-Veda." (p. 73)**

The Sabha, the Samiti, the Vidhatha and the Gana, were great institutions of the Vedic times. Since the author is out to prove by stretching the truth to unimaginable lengths if need be, he is calling them tribal. The concept of tribe itself is alien to India, and since the author subscribes to western ideology, his terms of reference have little value to understand the Indian institutions. Can one apply the western concepts like tribe or feudalism etc. to the Indian institutions and term *Jana* of Samskrit as tribe and *Samant* of Samskrit as feudal? Without these basic controversies being solved, it is wrong to impose the views generated out of foreign ideologies on the students as the facts of history.

17. **"The *dasas* and *dasyus* who were conquered by the Aryans, were treated as slaves and *shudras*." (p. 75)**

When it is not sure whether the Aryans came to India from some foreign land, how can one be so sure of the conquering of the *dasas and dasyas.* Why the other aspects of the

controversy are not even informed, points to some design on the part of the ideologically biased historians.

18. **"Why did people worship gods in the time of the Rig-Veda? They did not worship gods for their spiritual uplift or for ending the miseries of existence. They asked mainly for *praja* (Children), *Pashu* (Cattle), Food, wealth etc." (p.77)**

That the Aryans worshipped gods not for spiritual uplift is factually wrong. Though they could have asked for "*Praja* and *pashu*" food, wealth and health etc. also but that is no evidence to prove that they had no spiritual aims. Probably the author is projecting his own anti-religious ideas back into past. One has no objection in accepting that the Vedics may have had "economic motives" in their religion but how can the presence of the economic motives dispel the presence of spirituality?

19. **"But since most of the earliest teachers, upto fifteenth century one were supposed to have been born in eastern Uttar Pradesh, their historicity is extremely doubtful." (p. 92).**

The author is seriously doubting the Jain tradition and its historicity on the basis of an assertion that no part of the middle Ganga plains were settled on any scale until the sixth century B.C. But he neither gives any evidence to prove this assertion nor even gives the original source according to which it can be proved that the middle Ganga plains were not settled before 600 B.C.

20. **"Obviously the mythology of the *tirthankaras* most of whom were born in the middle Ganga basin and attained *nirvana* in Bihar seem to have been created to give antiquity to Jainism." (p. 92)**

After charging the Jain tradition for being doubtful, the author does not leave it at that. He declares the Jains to be creators of a mythology which is intended "to give antiquity" to Jainism. Does it not clearly blame the Jains to be fraudulent.

Is it not poisonous to a child's mind ? Would it not alienate him from his community ? Why write such language for children?

21. **"He (Mahavir) kept on wandering for 12 years from place to place."**

Again ill-intentioned language ! The journey or yatra taken up by Lord Mahavir in spiritual quest cannot be called wandering. The Hindi edition uses the term "*Bhatakana*" which is all the more derogatory.

22. **"During the course of his long journey, it is said, he never changed his clothes for 12 years, and abandoned them altogether at the age of 42." (p. 92).**

Is it not in bad taste, to say the least.

23. **"It meant that the devotees completely surrendered to their god. This practice can be compared to the complete dependence of the tenants on the landowners. Just as the tenants offered and rendered various services to the lord and then received land and protection as kind of favour from him, a similar relation came to be established between the individual and his god. Since elements of feudalism persisted in the country for a very long time, Bhakti came to be deeply embedded in the Indian ethos." (p. 232).**

The author's own speculations about the relationship between God and his devotee has been presented as historical analysis. He has failed to give any sources or historical evidences to prove that his speculation has any sound historical base.

24. **"The Vedic gods – Indra, Varuna and Yama – were reduced to the position of *lokapalas* or security guards." (Chap. 25)**

In his frenzy to downgrade the Hindu gods, the author has translated the term "*lokapala*" as security guard. That this has been done absolutely deliberately and divisively can easily be inferred from the fact that *lokapala* is not an

unknown term. Even the government of India is bringing *lokapala* bill and controversy surrounding it has been a common knowledge since long.

25. In a book of 245 pages on Ancient India, Science and its role in civilization has been given merely five and a half pages.

Ancient India by R.S. Sharma is a book of 245 pages, in which merely three and a half pages are devoted to philosophy, while another chapter of less than six pages is devoted to science and technology in ancient India. These two subjects are supposed to be great contributions of India to world civilizations. The author is stubborn to prove that there was nothing worth mentioning about the ancient Indian civilization. So, whatever have been the major strong points of Indian civilization, they were sought to be killed with wilful silence.

26. The *Pauranic* tradition could be used to date Rama of Ayodhya around 2000 B.C, But diggings and extensive explorations in Ayodhya do not show any settlement around that date." (p. 20)

Once again the author is using only Archaeology to create doubt about a very sensitive point of history. Elsewhere he has mentioned Rama to be a mythical hero (page 158). But here, he intends to create doubt about both Rama of Ayodhya and *pauranic* tradition. Interestingly, it would be wrong to state that the *pauranic* tradition would bring down the date of Rama of Ayodhya to around 2000 B.C. According to the *pauranic* tradition *Kaliyug* itself started in 3102 B.C.

Since Rama of Ayodhya was born in *Treta Yug*, the *pauranic* tradition would date him much before 3102 B.C. So this assertion about *pauranic* tradition itself is wrong. Moreover, in absence of any citation or evidence provided by the author, it is difficult to ascertain, how did he arrive at the 2000 B.C. date for Rama by *the pauranic* tradition? Further more, after this arbitrary dating of Rama to 2000 B.C., he tries to demolish it due to lack of archaeological evidence. This is absolutely a dubious method of arguing about history.

The question of existence of Rama of Ayodhya is a sensitive point and such an insensitive treatment cannot be in anybody's interest.

27. **"Historical value' is taken to mean information needed for reconstructing political history. Compared to *Pauranic* traditions, inscriptions are thinly more reliable." (p. 21).**

The author has tried to bias the minds of young students against the *pauranic* tradition and calls the inscriptions to be more reliable. There are known incidents in Indian History where attempts were made to wrongly read inscriptions. The wrong reading of the *Hathi-gumpha* inscription of king Kharvel of Orissa has led to a major controversy about the years of rule of the Maurya dynasty. Actually, any sources of Indian History are reliable or unreliable only within their own limitations. Many scholars would attempt to put more emphasis on the foreign travellers' accounts but they have their own limitations. For example, how much the traveller was able to understand the language and customs of the people and with what bias did he write it? Similarly, some other scholars would emphasize archaeological sources where chance plays a big role. In the same way, some scholars might lay emphasis on literary sources. So, showing preference to one sort of sources in comparison to others is an indication of bias. Since the *pauranic* tradition creates a hurdle for such kind of history which a particular school of thought wants to reconstruct (The author belongs to such a school), they deride the *pauranic* sources.

28. **"People ate beef, but they did not take pork on any considerable scale." (p. 45)**

The author has been able to create an unnecessary and avoidable controversy over beef-eating in a school text book. He is trying to instigate and hurt the feelings of the Hindus by saying that pork was not eaten. Interestingly, a few lines above he has been describing how the people kept cows, sheep, goats, pigs and buffaloes. If the people "did not take pork on any considerable scale", what would they do of their pigs? After all the animal has just no other use.

29. **"An important law-book is the *Arthashastra* of Kautilya. The text is divided into fifteen books, of which II and III may be regarded as of an earlier date. They seem to have been the work of different hands. This text was put in its final form in the beginning of the Christian era." (p. 17)**

It is known as an established fact in history that *Arthashatra* was written by Kautilya. He has himself mentioned in the book that he has consulted many other earlier books on the subject but to downgrade and denigrate one of the materialistic aspects of knowledge, the author seems to have gone out of the way to prove that the book in the present form is an interpolated work. A certain tendency to bring the dates of the work down to prove that it is not as ancient as the tradition persists, is certainly visible. Bringing forward of the dates and trying to prove that events are of much more later date than the tradition would say, is a peculiar tendency of the Leftist historians which they have inherited from the colonial historians, who in turn believe in the Christian tradition according to which the world was formed in 4004B.C. and thus anything could not be older than that.

Elsewhere in the same book, the same author has directly written that the literary evidences are not as reliable as archaeology is. Casting doubt on the literary sources is only for the purpose of defending a certain bias in their writing.

30. **"People are not considered civilized unless they know how to write." (p. 11)**

Because the authors of the NCERT books have been people who have trained their minds in peculiar western method and ideology, they have not been able to understand many Indian concepts. As we have seen earlier, the author who subscribes to the same Leftist ideology has taught the students at the 6th standard that civilization starts when people begin to live in cities. Here, R. S. Sharma believes that people are not considered civilised unless they know writing. While Thapar's point would render 70% population

of India, which lives in villages as uncivilized, R. S. Sharma's view would turn thousands of years of old tradition of Vedas as *shrutis* into uncivilized knowledge. After all the Vedas were brought into written form much later. Earlier they were transmitted only through a unique process in which the *guru* would recite them and the *Shishya* would learn it by heart after hearing it. That is why the Vedas are also called *Shruti*. If the civilization were to begin with writing or with cities, the Indian history can not be explained by such concepts. If these scholars had even once referred to the Indian word *Sabhyata* for civilization, the knot would have been easily solved. The word comes from *Sabhya*, which in turn comes from *Sabha*. When man begins the process of social formation, institutions like *Sabha* are born and that itself can be understood as the beginning of civilization.

31. **"... Rajendra Lal Mitra (1822-1891), who published some Vedic texts and wrote a book, entitled "Indo-Aryans." A great lover of ancient heritage, he took a rational view of ancient society and produced a forceful track to show that in ancient times people took beef." (p. 7).**

The controversy regarding beef eating in ancient India is a very pet topic for these scholars. They have gone much out of the way to prove that the ancient Indians used to eat beef. Most of the anti -Hindu research on this subject begins with attempts by the Christian missionaries and colonial British writers. Some greedy Samskrit scholars helped them in return for jobs, money and other lucrative positions.

The Leftist historians, on the other hand, have used the same misinterpretations of the Indian texts only to tease the Hindu society. In this book itself there are more than one references where the author has sought to prove that the ancient Indians ate beef. It is in this context that he has sought to twist the young minds in favour of beef eating by implying that it is a rational view if some one proves that the ancient Indians used to eat beef. Even recently another such scholar has written a book, which is yet to be published in which he has also tried to prove the same thesis. That

the English press immediately wrote editorials on the subject supporting the unpublished book, must be an eye opener to the Hindus. It would be worthwhile to research into who is supporting whom on the subject and what are the motives including the commercial interests?

32. Prof. Satish Chandra, Medieval India (New Delhi, NCERT, 1990)

"Not only were the tenets of Buddhism and Jainism challenged at the intellectual level, there was on occasions, outbreak of violence and forcible occupation of Buddhist and Jain Temples." (p. 32)

This passage is an interesting example of back-projection of communal riots in pre-Islamic India. It is an established fact of history that use of barbaric force in the matters of religion was generally not there during pre-Islamic India and this factor was introduced only during the medieval ages. Victory in *shastrartha* was the usual way of expanding one's thought. The example of *Shakaracharya* is there to prove this point without doubt. Only in medieval India we do not find any examples of *shastrarth* between the Hindus and Muslims because the mode of expanding one's ideas had changed from the *shastrarth* to sheer brutal force of arms. This back projection of communal riots applying them to the Hindus and Buddhists is exposed also by the fact that the book does not quote even a single such example even by the way of an exception. Had there been any such events, even a single proved one, these authors (given their antipathy to Hinduism) would have edited it at least a dozen times in the book. Moreover, these scholars had raised the same point during the Ram Janma Bhoomi movement and when Arun Shourie had challenged them to come out with even a single such example where they could prove that a Buddhist or Jain temple had been converted into a Hindu shrine, they just kept mum. On the other hand, Sitaram Goel in his book "Hindu Temples" writes: "What Happened to Them"? The Islamic evidence has given a very long list of such temples which had been converted forcibly into mosques."

33. **"Sankara was born in Kerala, probably in the ninth century. His life is shrouded in obscurity and many legends have grown around his life. "The path of knowledge put forward by Sankara could be understood by only a few." (p. 33)**

The anti–Hindu feelings of the author have been explicitly exposed. First of all, the date of *Adishankaracharya* is a debatable point and many scholars believe that the date of 9th century is quite arbitrarily fixed. According to the tradition of various Mathas, it is much earlier. Here the author has tried to impose his point of view about the date of *Adishankar* as a historical fact, which is a deplorable point as far as the NCERT books are concerned.

Moreover, he is wrong in claiming that *Adishankar's* life is shrouded in mystery and that legends have grown around him. One can expect from these scholars that in the next stage they would claim *Jagatguru Adishakaracharya* also to be a mythological monk.

Another point that the author writes that his philosophy could not be understood by only a few, is absolutely wrong. The author could even now go and talk to an old man of his choice and understand from him such concept of Shankaracharya like *Maya*, *Brahma*, and *mithya*. Only because of the western orientation of his mind, the learned professor is not able to understand the Indian people's mind and their philosophic tone and tenor.

34. **"There is a popular legend that Alauddin attacked Chittor because he coveted Padmini, the beautiful queen of Ratan Singh. However, many modern historians do not accept this legend because it is mentioned for the first time more than a hundred years later. In this story, Padmini is the princess of Singhaldvipa and Ratan Singh undertakes a journey across the seven seas to reach her and bring her back to Chittor after many adventures which appear improbable. The Padmini legend is a part of this account." (p. 60).**

Because the author is not able to use the term myth for Maharani Padmini, as his counterpart, professor of ancient Indian history, would have liberty to do. He has to satisfy himself by calling the great saga of her sacrifice as legend. The ground to call her a legend (the nearest he can go to call the story a lie) is so flimsy that one can see through the whole transparent plot. He says that it is mentioned 100 years after the event. If one were to ask if only this was the criteria then after how many years of his crucifixion we find the first written evidence of Jesus Christ? Does that mean that the author would call it a legend? In any case the historicity of the one of the greatest women that India produced in last one thousand years and one who has come to symbolize the supreme sacrifice for the cause of this nation, is not going to be disturbed by the desires of these so-called secular historians.

35. **"Marriages between Muslim rulers and the daughters of Hindu potentates were not unusual. Akbar followed a different policy. He gave complete religious freedom to his Hindu wives, and gave an honoured place to their parents and relations in the nobility." (p. 162).**

In the garb of Akbar following a different policy, the real issue has been diluted. Akbar like his many predecessor Muslims kings continued to take girls from Rajputs and other Hindus but did not allow the Rajputs and Hindus to take girls from Muslim families. The latter part of the historical reality has been hidden behind the smokescreen of "A different policy".

Moreover, it is also doubtful whether Akbar did not convert his Hindus wives and allowed them to practise their original religions unhindered. It is proved by the fact that the Hindu name of mother of Salem (Jahangir) is not available. She was the daughter of the Raja Biharimal. At least they accept that she was not Jodhabai. Her only name that is recorded and is available to us is Mariam Uz Zamani, which is naturally a converted name. Some historians claim that this was her title but anyone with any knowledge of

western and Muslim names would understand that Mariam has never been used as a title, and is a proper name. None of its other variations like Maria, Mary, Mairiam, etc. have ever been used as title .All of them are proper names. Thus in all probability she was converted. This clearly exposes the contention of the learned author that Akbar followed a different policy and also that he allowed his Hindu wives to remain Hindu after marriage.

36. **"Thus, under Akbar, the state became essentially secular, liberal and enlightened in social matters, and a promoter of cultural integration." (p. 171)**

This is another example of back projection of modern western ideas (secularism, liberalism and enlightenment) into medieval India. The Mughals were and remained despots who ruled over India in a despotic way and the nature of state under them was Islamic military state. The learned authors of NCERT books have sought to create a situation where the Aryans are called foreigners and the Mughals as Indians. It is only the appeasement policy for which the authors are seeking to defend the Mughal empire and they have gone a little too far to do so. This would become all the more clear when we look at the defence the author has given for Aurangzeb and forcible conversions of the Hindus in Islam.

37. **"Unlike his predecessors, his (Aurangzeb) personal life was marked by simplicity. He had the reputation of being an orthodox, God-fearing Muslim. In course of time, he began to be regarded as a zinda pir, or 'a' living saint".**

38. **"Later, in the eleventh year of his reign (1669) Aurangzeb took a number of measures which have been called puritanical, but many of which were really of an economic and social character, and against superstitious beliefs. Thus, he forbade singing in the court and the official musicians were pensioned off." (p. 228-229).**

The Indian tradition remembers Aurangzeb as a cruel despot who in his zeal for converting India from Dar-ul-Harb to Dar-ul-Islam, had broken all limits. The learned author, though at times seems to mildly criticize him, has generally defended the Mughal despot who in any case is a hero for the Pakistanis and their agents in India. By defending Aurangzeb, the learned author has challenged his own professed idea of secularism.

39. **"This was really a tax in lieu of military service, and was paid on a graduated scale according to means, women, children and the indigent, who had insufficient means, being exempt from it. The Brahmanas also remained exempt, though this was not provided for in the Muslim law. At first, *Jaziya* was collected along with land revenue. In fact it was difficult to distinguish *Jaziya* from land revenue since all the cultivators were Hindus. Later, Firuz made *jaziya* as a separate tax. He levied it on the BRAHMANA also." (p. 85).**

The author has not only defended Aurangzeb but has also defended Jaziya, the much hated tax, which was imposed on the Hindus and other non-Muslims in the Muslim state and demolition of temples to make them understand that they were second rate citizens and their position was not better than slaves. The same was the idea behind calling them *zimmis* or the "protected people". One can easily see the language of the author in defending *Jaziya* and the demolitions. Can any one defend any such tax or any such demolitions on any community even if the same limitations were to be put under which the author has defended the Jaziya? Is the author not indirectly defending situations as they exist in Taliban ruled Afghanistan? When he is defending limitations put upon the Hindus, is he not exposing the basic anti-Hindu bias in his philosophy, that is secularism, as he understands it?

40. **"Savarkar, Khudiram Bose, Prafulla Chaki, Hardayal Ajit Singh are all called terrorist leadership. (p. 199-201)."**

The author has chosen to use a very derogatory term for those great national heroes who made supreme sacrifices for the motherland. The NCERT text books have been made to serve as a propaganda tool for the author's ideology among unsuspecting children in their tender age. One is forced to conclude that the children would naturally make comparison of these glorious sons of mother India with the modern day terrorists whom every right thinking person despises.

41. **"......... Tilak's propagation of Shivaji and Ganapati Festivals, Aurobindo Ghose's semi-mystical concept of India as mother and nationalism as religion, the terrorists, oaths before goddess Kali, and the initiation of the Anti-partition agitation with dips in the Ganga could hardly appeal to the Muslims. In fact, such actions were against the spirit of their religion, and they could not be expected as Muslims to associate with these and other similar activities." (p. 207)**

The anti-nationalist leadership bias is clear and need hardly any explanation.

42. **"With the collapse of Japan in the War during 1944-45, the INA too met defeat, and Subhas Bose was killed in an aeroplane accident on his way to Tokyo." (p. 266)**

The death of Neta Ji Subhas Chandra Bose in the so-called air crash has not been accepted by the nation despite many Commissions and Committees. The present government has also instituted a commission for the purpose. In such a situation the textbook teaching his death in the plane crash as an established fact of history is a pathetic situation to say the least. However, one can expect this kind of insensitive treatment of the subject from a biased historian who subscribes to an ideology, the adherents of which had ditched the whole nation in 1942 to please their masters in Moscow. In their publication during those days Subhas was portrayed as a donkey on whom Tojo the leader of the wartime Japan rode. Such hostility these scholars have continued since those days. Only their masters have changed.

Why Revising History Textbooks is a right move for N.C.E.R.T.

— J.S. Rajput

NCERT has been fighting court cases against certain communities which have felt hurt by some of the contents in history books. NCERT has been approached by various groups and sections of people to ensure that there are no biased and hurtful statements in the NCERT books. A couple of examples alone could perhaps elaborate and illustrate the point. Greatness of Akbar is elaborated in Class VII textbooks of history of Medieval India.

"Akbar was keen to have friendly relations with the Rajputs. One of the ways in which he did was to enter into marriage alliance between his family and various Rajput royal families. He himself married a number of Rajput princesses." (Romila Thapar, Medieval India, Class VII. P.86).

There are those who find that this was a one-sided policy which Akbar continued and which really caused great humiliation to other communities who were never allowed to do what Akbar was doing to them.

This very book refers to the 'execution' of Guru Teg Bahadur in the following manner: "After the death of the seventh Guru, Aurangzeb tried to take advantage of the differences over the succession of the next Guru. Meanwhile, the power of the Sikhs was increasing. In order to curb this power, the Mughal Administration ordered the execution of Guru Teg Bahadur in 1675." (ibid p.107)

Certain organizations filed a court case against NCERT for hurting the sentiments of the community. Was it the faceless Mughal administration which ordered execution of the great guru? Was it indeed execution or *Phansi*? Will any child develop respect for the great Guru after reading the above sentence? Not only this, in textbook for Class XI, Medieval India, the story continues in the same spirit.

"According to the Sikh tradition, the execution was done due to the intrigues of some members of his family who disputed his succession, and by others who had joined them." (Satish Chandra, Medieval India, Class XI, p. 237)

The author of this textbook subsequently comments upon Guru Govind Singh and probably cautions in the following words:

"It also showed how an egalitarian religious movement could, under certain circumstances, turn into a political and militaristic movement and subtly move towards regional independence." (ibid p. 238)

NCERT textbooks have also succeeded in creating an avoidable controversy on beef eating and pork eating through its history text book for Class XI, *Ancient India*. The author of the book is certain that people ate beef but is doubtful about pork and states these in the following terms: "People certainly ate beef but they did not take pork on any considerable scale" (R.S. Sharma, *Ancient India*, Class XI, P.45). It further deals with the non-availability of bullocks: "Enough bullocks could not be available because of cattle slaughter in sacrifices." (ibid p.80). This book attempts to expose their efforts to give antiquity to Jainism:

"But since most of the earliest teachers upto the fifteenth one were supposed to have been born in eastern Uttar Pradesh and Bihar, their historicity is extremely doubtful. No part of the middle Ganga plains was settled on any scale until the sixth century B.C. Obviously, the mythology of the Tirthankaras, most of whom were born in the middle Ganga basin and attained *nirvana* in Bihar3, seems to have been created to give antiquity to Jainism." (ibid p. 92)

The historical description under the title Vardhmana Mahavira and Jainism proceed to record.

"He kept on wandering for 12 years from place to place. He would not stay for more than a day in a village and for more

than five days in a town. During the course of his long journey it is said, he never changed his clothes for 12 years, and abandoned them altogether at the age of 42 when he attained omniscience." (ibid)

The great Bhakti movement has been historically analyzed. The relationship between the teachers and the lord has been compared with the complete dependence of tenants on the landowners.

From the seventh century A.D. onwards the Bhakti cult spread throughout the country, and especially in the south. Bhakti meant that people made all kinds of offerings to the gods in return for which they received the *prasada* or the favour of gods. It meant that the devotees completely surrendered themselves to their god. This practice can be compared to the complete dependence of the tenants on the land-owners. (ibid, p.232).

> *India's elite had no comprehension of our artistic traditions because of their English education. "We have created a nation of clerks," he said, "babuon Ka desh ban gaya hai. Among illiterate villagers there is more comprehension of these traditions. Classical musicians will tell you the same thing."*
>
> *Schools all over the world teach children about their country's music, literature, art and civilisation. In India, we can't for fear our liberal-left intelligentsia may see it as anti-secular. It should be considered outrageous that the Vedas and Upanishads are not already being taught in our schools. Instead, it is considered secular. Should we not be asking same questions ?*
>
> — *M.F.Husain*

Distortions in State Text Books

1. In the X Class Hindi Textbook in Karnataka in a lesson titled "Bharatanari", the contribution of great women leaders starting from Jhansi Lakshmibai were described and a sentence was added that "सोनिया गांधी "राजीव गाँधी प्रतिष्ठान" द्वारा राष्ट्र की भावैक्य की दिशा में कार्य कर रही है।

   (Sonia Gandhi is working for the emotional integration of the nation through "Rajiv Gandhi Pratishthan"). Where is the necessity of projecting Sonia Gandhi as a great women leader when she is involved in controversies ?

2. Sometime ago Shri Vidyasagar Rao, former BJP MLA of Andhra Pradesh Assembly, pointed to the then State Education Minister that Sri Krishna was described as a third rate politician in one of the School Textbooks.

3. Laloo Prasad Yadav has introduced material about himself in one of the textbooks in Bihar. In addition, he got "Laloo Charit Manas" written and got printed unaccountable number of copies for the students and the people.

4. In the IX Class Social Studies Text in Andhra Pradesh, the Aurangzeb's Empire was shown to be extending all over Bharat and Afghanistan except Kerala and Northern Hilly Regions of U.P., Nepal, Bihar and Assam. Aurangzeb could not win back the Hindu Kingdom established by Sivaji and he did not proceed to the South beyond Golkunda. The rest of Tamil Nadu, and Southern Karnataka were not touched by him at all.

5. In the V Class Textbook published by Tata McGraw - Hill Publishing Company Limited, by Ms Annie Koshi (Principal) and two other teachers of St. Mary's School of Delhi as some of the authors in a chapter entitled "A Family Tree", the names of the members of the Nehru Gandhi clan were given right from Moti Lal Nehru down to Priyanka, Robert Vadhera and Rahul Gandhi. The students were to collect pictures of these personalities and stick them in boxes

provided against their names. What is the contribution of Priyanka, Rahul and Robert Vadhera to this country? Why should their names get into textbooks when they corrupt the young brains ? These textbooks are prescribed in some of the schools of Delhi. Could not the author find any other family e.g., Chandragupta, Sivaji or Krishnadeva Raya, to be taken as examples to teach pupils about family tree whose members contributed something to the country?

The Bahmani and Vijayanagara kingdoms were referred to in a causal way. While writing that "Bahmani kingdom was founded by Hasan-Gangu in 1347 and Harihara and Bukka founded Vijaynagara Kingdom", the author made a suggestive remark that had the Bahmani and Vijaynagara Kingdoms been friendly towards each other, they could have become very powerful (history textbook class VII page 47). It is difficult to imagine how reputed historians could be so simplistic to make such absurd statements having known fully the facts about these two kingdoms. The Bahmani Sultans championed the cause of Islam and worked for annihilating the non-believers of Islam i.e., Hindus. Koenraad Lest writes in his book "Negationism in India" that the Bahaman Sultans (1347 - 1480) in Central India made it a rule to kill 1,00,000 Hindus every year (page 34). The ruins of Hampi near Hospet in Karnataka stand in testimony of their vandalism and desecration of Hindu Idols and Temples.

On the other hand, Harihara and Bukka established Vijayanagara Kingdoms with the blessings of and inspirations from Vidyaranya Swami for the protection of Hindu Dharma, and the Vijayanagara Empire stood as a bastion against Muslim Rulers invading South India for more than two centuries.

Whitewashing the Text Books By Communist Rulers

Excerpts from Arun Shourie's book "Eminent Historians, their technologies their line, their fraud".

It is important to note, that the communists, who are making Halla-Bulla, by raising the bogey of saffronisation, are themselves indulged in rewriting the text books. For them text books are also like 'wall canvases', and they simply whitewashed the old text books and re-printed them with reddish rubble. Here are excerpts form Arun Shourie's book :

Manoj Raghuvanshi had invited K.M. Shrimali, one of this group of eminences, and me to discuss on ZEE Television's Aap ki Adalat, Aap ka Faisala the charge that history was being rewritten in communal colours. Raghuvanshi read out what Outlook had reported - that "The West Bengal Board of Secondary Education had issued instructions in 1989 that "the Muslim rule should never attract any criticism. Destruction of temples by the Muslim rulers and invaders should not be mentioned".

Raghuvanshi asked Shrimali whether this did not amount to distortion? True, that was a painful period of our history, Raghuvanshi said, "Should it be erased from our history books? Would that be objective history, rational history?" Shrimali's response was the well-practised script: first, he did not know that such an instruction had ever been issued; if it had been issued, he said, he was against it; but one must see what the context was in which the instruction had been issued....

West Bengal Circular relating to textbooks for class IX, dated 28 April, 1989 is issued by the West Bengal Secondary Board. It is in Bengali, and carries the number "Syl/89/1".

"All the West Bengal Government recognised Secondary School Headmasters are being informed," it begins, "that in History textbooks recommended by this Board for Class IX, the

following amendments to the chapter on the medieval period have been decided after due discussions and review by experts".

The authors and publishers of Class IX History textbooks", it continues, "are being requested to incorporate the amendments if books published by them have these *aushuddho* [impurities, errors] in all subsequent editions, and paste a corrigendum in books which have already been published. A copy of the book with the corrigendum should be deposited with the Syllabus office (74, Rafi Ahmed Kidwai Road, Calcutta - 16)." (Signed, P. Chattopadhyaya, Secretary).

The accompanying pages contain two columns : *aushuddho* - impurity, or error - and *shuddho*. One has just to glance through the changes to see the objective the progressive are trying to achieve through their "objective", "rational" approach to the writing of history. Here are some of the changes:

Book : *Bharat Katha*, prepared by the Burdwan Education Society, Teachers' Enterprise, published by Sukhomoy Das

Page 140 : *Aushuddho* - "In Sindhudesh the Arabs did not describe Hindus as Kafir. They had banned cowslaughter." *Shuddho* - "Delete, 'They had banned cowslaughter'".

Page 141 : *Aushuddho* - "Fourthly, using force to destroy Hindu temples was also an expression of aggression. Fifthly, forcibly marrying Hindu women and converting them to Islam before marriage was another way to propagate the fundamentalism of the *ulema*".

Shuddho - though the *ashuddho* column reproduces the sentences only from "*Fourthly*...", the Board directs that the entire matter from "*Secondly... to ulema*" be deleted.

Page 141 : *Aushuddho* - "The logical, philosophical, materialist Mutazilla disappeared. On the one hand, the fundamentalist thinking based on the Quran and the *hadis*..." *Shuddho* - "Delete, 'On the one hand, the fundamentalist thinking based on the Quran and the *hadis*...'"

Book : *Bharatvarsher Itihash*, by Dr. Narendernath Bhattacharya, published by Chakravarty and Sons

Page 89 : *Aushuddho* - "Sultan Mahmud used force for widespread murder, loot, destruction and conversion". *Shuddho* - "there was widespread loot and destruction by Mahmud". That is no reference to killing, no reference to forcible conversions.

Page 89 : *Aushuddho* - "He looted valuables worth 2 crore dirham from the Semnath temple and the Shivling as a step leading up to the *masjid* in Ghazni". *Shuddho* - Delete - and used the Shivling as a step leading upto the *masjid* in Ghazni".

Page 112 : *Aushuddho* - "Hindu-Muslim relations of the medieval ages constitute a very sensitive issue. The non-believers had to embrace Islam or death". *Shuddho* - All matter on pages 112-13 to be deleted.

Page 113 : *Aushuddho* - "According to Islamic law non-Muslims will have to choose between death and Islam. Only the Hanafis allow non-Muslims to pay Jaziya in the exchange for their lives". *Shuddho* - Rewrite this as follows : "By paying Jaziya to Allauddin Khalji, Hindus could lead normal lives". Moreover, all the subsequent sentences "Qazi ..." "Taimur's arrival in India ..." to be deleted.

Page 113 : *Aushuddho* - "Mahmud was a believer in the rule of Islam whose core was 'Either Islam or death'". *Shuddho* - Delete.

Book : *Bharuter Itihash*, by Shobhankar Chattopadhyaya, published by Narmada Publishers :

Page 181 : *Aushuddho* - "To prevent Hindu women from being seen by Muslims, they were directed to remain indoors". *Shuddho* - Delete.

Book : *Itihasher Kahini*, by Nalini Bhushan Dasgupta, published by B.B. Kumar

Page 132 : *Aushuddho* - "According to Todd [the famous chronicler of Rajasthan annals] the purpose behind Alauddin's

Chittor expedition was to secure Rana Rattan Singh's beautiful wife, Padmini". *Shuddho* - Delete.

Page 154 : *Aushuddho* - "As dictated by Islam, there were three options for non-Muslims : get yourself converted to Islam; pay Jaziya; accept death. In an Islamic State non-Muslims had to accept one of these three options". *Shuddho* - Delete.

Page 161 : *Aushuddho* - "The early Sultans were eager to expand the sway of Islam by forcibly converting Hindus into Islam". *Shuddho* - Delete.

Book : *Bharuter Itihash*, by P. Maitr, Sreedhar Prakashini :

Page 117 : Aushuddho - "There is an account that Alauddin attacked the capital of Mewar, Chittorgarh, to get Padmini, the beautiful wife of Rana Rattan Singh". *Shuddho* - Delete.

Page 139 : *Aushuddho* - "There was a sense of aristocratic superiority in the *purdah* system. That is why upper-class Hindus adopted this system from upper-class Muslims. Another opinion has it that *purdah* came into practice to save Hindu women from Muslims. Most probably, *purdah* came into vogue because of both factors". *Shuddho* - Delete.

The most extensive deletions are ordered in regard to the chapter on "Aurangzeb's policy on religion". Every allusion to what be actually did to the Hindus, to their temples, to the very *leitmotif* of this rule - to spread the sway of Islam - are directed to be excised from the book. He is to be presented as one who had an aversion - an ordinary sort of aversion, almost a secular one - to music and dancing, to the presence of prostitutes in the Court, and that it is these things he banished. The only allusion to his having done anything in regard to Islam which is allowed to remain is that "By distancing himself from Akbar's policy of religious tolerance and policy of equal treatment, Aurangzeb caused damage to the Mughal rule".

Book : *Swadesho Shobhyota*, By Dr. P.K. Basu and S.B. Ghatak, Anhinav Prakashan :

Page 126 : *Aushuddho* - "Some people believe that Alauddin's Mewar expedition was to get hold of Padmini, the wife of Rana Rattan Singh". *Shuddho* - Delete.

Page 145 : *Aushuddho* - "Apart from this, because Islam used extreme, inhuman means to establish itself in India, this became an obstacle for the coming together of Indian and Islamic cultures". *Shuddho* - Delete.

Book : *Bharat Katha*, by G. Bhattacharya, Bulbul Prakashan

Page 40 : Aushuddho - "Muslims used to take recourse to torture and inhuman means to force their religious beliefs and practices on Indians". *Shuddho* - Delete.

Page 41 : Aushuddho - "The liberal, humane elements in Islam held out hope for oppressed Hindus". *Shuddho* - The entire paragraph beginning with "the caste system among Hindus... was attacked", is to be deleted. Instead write: "There was no place for casteism in Islam. Understandably, the influence of Islam created an awakening among the Hindus against caste discrimination. Lower caste oppressed Hindus embraced Islam".

Page 77 : *Aushuddho* - "His main task was to oppress non-believers, especially Hindus". *Shuddho* - This and the preceding sentence to be deleted.

Book : *Bharuter Itihash*, by A.C. Roy, published by Prantik:

Page 102 : Aushuddho - "There is an account that Alauddin attacked Chittor to get the beautiful wife of Rana Rattan Singh, Padmini". *Shuddho* - Delete.

Page 164 : *Aushuddho* - "It was his commitment to Islam which made him a fundamentalist". *Shuddho* - Delete.

Book : *Bharat Kahini*, by G.C. Roychoudhury, published by A.K. Sarkar and Co.

Page 130 : *Aushuddho* - "That is why he adopted the policy of converting Hindus to Islam - so as to increase the number of

Muslims. Those Hindus who refused to discard their religion were indiscriminately massacred by him or his generals". *Shuddho* - Delete.

In a word, no forcible conversions, no massacres, no destruction of temples. Just that Hinduism had created an exploitative, casteist society. Islam was egalitarian. Hence the oppressed Hindus embraced Islam!

Muslim historians of those times are in raptures at the heap of *Kafirs* who have been dispatched to hell. *Muslim* historians are forever lavishing praise on the ruler for the temples he has destroyed, for the hundreds of thousands he has got to see the light of Islam. Law books like *The Hedaya prescribe exactly* the options to which these little text books alluded. All white washed away.

Objective whitewash for objective history. And today if anyone seeks to restore truth to these text books, they shout, "Communal rewriting of history".

But there isn't just whitewash of Islam. For, after Islam, came another great emancipatory ideology - Marxism - Leninism.

The teachers in Bengal furnish extracts from the text book for class V:

"......in Russia, China, Vietnam, Cuba and in other East European countries, the workers and peasants are ruling the country after capturing power, whereas in U.S.A., England, France and Germany the owners of mills and factories are ruling the country".

"......after the Revolution in Russia the first exploitation-free society was established".

".......Islam and Christianity are the only religions which treated man with honour and equality........"

Thus, not just whitewash, hogwash too.

पाठ्यक्रम एवं बोर्ड की पुस्तकों में संशोधनों/परिवर्तनों के लिये गठित व्यास समिति द्वारा की गई कार्यवाही की समीक्षा हेतु माननीय शिक्षा मंत्री महोदय की अध्यक्षता में आयोजित बैठक का कार्यवृत्त

बैठक दिनांक – 4 जून, 1999 — *स्थान – कमेटी कमरा नं. 1*

समय – अपराह्न 3 बजे — *शासन सचिवालय*

जयपुर

बैठक में पाठ्यक्रमों में संशोधन के लिये गठित व्यास समिति द्वारा प्रस्तुत प्रतिवेदन/अन्तरिम प्रतिवेदनों पर विचार कर, निम्न प्रकार निर्णय लिये गये।

1. **कोर्स रीडर कक्षा – 11**

व्यास समिति द्वारा इस पुस्तक के पाठ संख्या 1, 2, व 6 को हटाने की अनुशंसा की गई। विशेष परिस्थितियों को देखते हुए बैठक में निर्णय लिया गया कि इस पुस्तक को बिना किसी संशोधन के यथावत सत्र 1999–2000 के लिये मुद्रित कराकर प्रकाशित कर दिया जाये।

2. **कोर्स रीडर कक्षा – 12**

समिति ने पाठ संख्या 4 व 8 को हटाने की अनुशंसा की है, लेकिन समिति ने पाठ संख्या – 4 डेमोक्रेसी एवं पॉलिटिकल पार्टी दीन दयाल उपाध्याय पृष्ठ संख्या – 29 से 36 तक को पुस्तक से पृथक कर पृष्ठ 37 पर अध्याय के शेष रहे मैटर को पेन से काटकर तदनुसार अनुक्रमणिका में संशोधन कर पुस्तक का विवरण सत्र 1999–2000 के लिये स्वीकृत कर लिया जाये।

3. **त्रिविधा कक्षा – 9**

समिति ने पाठ संख्या – 1 के पृष्ठ संख्या 7 से "हिन्दूपति" शब्द को हटाकर "स्वाधीनता प्रेमी" करने की अनुशंसा की। पुस्तक के उस स्थान पर केवल "हिन्दूपति" काटने का निर्णय लिया गया तथा पंक्ति संख्या 12 से "ये सब बढ़ी हुई महत्त्वाकांक्षा, चमकदार गुण, अनन्त साधन और मजहबी जोश के साथ टक्कर खा रहे थे, परन्तु उनमें से कोई भी उस अजेय (प्रताप) का सामना नहीं कर सकता था" को स्केच पेन से काटने

की अनुशंसा को स्वीकार कर लिया गया। मुद्रित प्रतियों को उक्त संशोधन के पश्चात् विक्रय हेतु जारी किया जावे तथा अब मुद्रित की जाने वाली प्रतियां उक्त-संशोधन के साथ ही मुद्रित करवाई जायें।

4. नूतन गद्य-पद्य संग्रह कक्षा – 9

समिति ने अनुशंसा की है कि गद्य भाग के पाठ संख्या 7, 9, 10, 12, व 13 कुल पांच पाठ हटा दिए जायें। माननीय शिक्षा मंत्री महोदय की अध्यक्षता में हुई इस बैठक में निर्णय लिया गया कि गद्य के पाठ संख्या 11 तथा पद्य भाग के पाठ सं. 13 व 14 को भी हटा दिया जायें, लेकिन गद्य के पाठ संख्या 13 को नहीं हटाया जाये साथ ही इनसे सम्बन्धित शब्दार्थ को भी हटाकर नई पुस्तक मुद्रित करवाई जाये। इस पुस्तक की जो प्रतियां मुद्रित हो चुकी हैं, उन्हें नष्ट करवा दिया जाये तथा नष्ट की गई प्रतियों पर बोर्ड को जो हानि हुई है, उसे समान रूप से नई छपने वाली पुस्तकों के मूल्य में जोड़ दिया जाये। सभी ने इसे स्वीकार किया।

5. माध्यमिक गद्य-पद्य संचयन कक्षा – 10

समिति ने अनुशंसा की है कि प्रथम पाठ "अरुण यह मधुमय देश हमारा" एवं पाठ संख्या – 4 "राष्ट्र की अवधारणा" को पाठ्यक्रम में से हटाने का परिपत्र जारी करें, पुस्तकें यथावत बिक्री कर दी जायें किन्तु मंत्री महोदय ने दोनों पाठों को हटाने के निर्देश दिये हैं। अतः व्यावहारिक दृष्टि से इन दोनों पाठों के साथ के पृष्ठ भी हट जाने से पुस्तक विक्रय योग्य नहीं रहेगी, इसलिए इस पुस्तक की जो प्रतियां मुद्रित हो चुकी हैं, उन्हें फाड़कर नष्ट करवा दिया जावे तथा नष्ट की गई प्रतियों पर बोर्ड का जो व्यय हुआ है उसे समान रूप से नई छपने वाली पुस्तकों के मूल्य में जोड़ दिया जाये, जिससे बोर्ड को अतिरिक्त हानि नहीं हो। सभी ने इसे स्वीकार किया।

ऐच्छिक विषयों की संवमिश्रण पुस्तकें

इसके अन्तर्गत राजनीति विज्ञान, अर्थशास्त्र और इतिहास की पुस्तकों के मुद्रण एवं वितरण पर समिति ने रोक लगाई थी। इन पुस्तकों में निम्नलिखित संशोधन कराने के बाद सत्र 1999–2000 के लिये जारी रखने की स्वीकृति प्रदान की गई।

1. **राजनीति विज्ञान कक्षा – 11 प्रथम पत्र**

समिति ने अपने प्रतिवेदन में निम्नानुसार पाठ्यक्रम में परिवर्तन का सुझाव दिया है :–

इकाई – 6 भीमराव अम्बेडकर, जय प्रकाश नारायण एवं दीनदयाल उपाध्याय का (क) संक्षिप्त परिचय (ख) राजनीति विचार (ग) योगदान में दीनदयाल उपाध्याय के स्थान पर पंडित जवाहर लाल नेहरू जो प्रमुख राजनीतिक विचारक रहे हैं। अतः उनके विचारों को जोड़ा जाये, अन्य विचारकों को नही जोड़ा जाये। इस प्रस्ताव को शिक्षा मंत्री महोदय की अध्यक्षता में हुई इस बैठक में यथावत् स्वीकार किया गया। समिति द्वारा वर्तमान में चल रही तीन पुस्तकों में कतिपय स्थानों पर सुधार हेतु सुझाव दिये हैं, जिसके अनुसार संशोधन करवाकर प्रकाशकों को मुद्रण आदेश दे दिये जायें।

2. **राजनीति विज्ञान कक्षा – 12 द्वितीय पत्र**

इकाई – 5 में आंशिक परिवर्तन सुझाया गया। शिक्षा मंत्री की अध्यक्षता में हुई बैठक में इसकी आवश्यकता महसूस नहीं की गई। यह भी सुझाव दिया गया कि किसी भी दल के पक्ष अथवा विपक्ष में लेखक को अपनी राय व्यक्त नहीं करनी चाहिये। तीनों पुस्तकों में समिति द्वारा कतिपय स्थानों पर संशोधन सुझाये गये हैं जिन्हें स्वीकार कर लिया गया।

3. **अर्थशास्त्र कक्षा – 11 प्रथम पत्र**

(अ) इकाई – 1 भारतीय दृष्टिकोण: वेदों, आचार्य शुक्र, आचार्य कौटिल्य, महात्मा गांधी, दीन दयाल उपाध्याय एवं जे.के. मेहता द्वारा दिया गया अर्थशास्त्र का अर्थ एवं परिभाषा में समिति द्वारा दीन दयाल उपाध्याय को हटाकर गोपाल कृष्ण गोखले, दादा भाई नौरोजी, पं. जवाहर लाल नेहरू और अमर्त्य सेन से सम्बन्धित अध्याय जोड़ने की अनुशंसा की गई।

(ब) इकाई – 6 (क) उपाध्याय की अर्थ संस्कृति की परिकल्पना हटाकर गोपाल कृष्ण गोखले, दादाभाई नौरोजी, बाल गंगाधर तिलक, पं. जवाहर लाल नेहरू एवं अमर्त्य सेन के विचार सम्मिलित करने की अनुशंसा की गई।

बैठक में उपाध्याय के विचारों को हटाकर इस वर्ष के लिये (अ) एवं (ब) में केवल पं. जवाहर लाल नेहरू के विचार जोड़ने का निर्णय लिया गया।

4. **अर्थशास्त्र कक्षा – 12 द्वितीय पत्र**

इकाई – 8 में दीनदयाल उपाध्याय की एकात्मक अर्थनीति की अवधारणा के स्थान पर समिति ने पं. जवाहर लाल नेहरू, गोपाल कृष्ण गोखले, दादाभाई नौरोजी आदि के विचारों को सम्मिलित करने की अनुशंसा की।

बैठक में इस वर्ष के लिए दीन दयाल उपाध्याय के विचारों को हटाकर केवल पं. जवाहर लाल नेहरू के विचार जोड़ने का निर्णय लिया गया।

5. **इतिहास कक्षा – 12 प्रथम पत्र**

इकाई–2 में सिन्धु सरस्वती सभ्यता के स्थान पर सिन्धु सभ्यता ही रखे जाने की अनुशंसा समिति द्वारा की गई।

पाठ्यक्रम में कोई परिवर्तन नहीं सुझाया गया। समिति ने कुछ पाठों में संशोधन प्रस्तावित किये जिन्हें बैठक में यथावत स्वीकार कर लिया गया।

बैठक में लिये गये उक्त निर्णयानुसार संशोधन कर बोर्ड उक्त सभी पुस्तकों के मुद्रण / प्रकाशन एवं वितरण की कार्यवाही शीघ्र प्रारम्भ कर शैक्षिक सत्र 1999–2000 में 15 जुलाई 1999 तक छात्रों को पुस्तकें उपलब्ध कराने की व्यवस्था करें।

(पुरुषोत्तम मंत्री)	(गणेश लाल सोनी)	(हुन्दल विधानी)
का.वा. निदेशक	निदेशक (प्रकाशन)	सचिव
(शैक्षिक) मा.शि.बोर्ड, राज.अजमेर	मा.शि.बोर्ड,राज.अजमेर	मा.शि.बोर्ड,राज. अजमेर

To force children to learn through the medium of a foreign language is like compelling them to breathe through borrowed lungs.

– S. Balakrishna Joshi

Colour of Education

–Atulananda Goswami,
7, Zoo-Narengi Road,
Guwahati-24

Answer the following questions :

1. How many kinds of Hajj are there in Islamic Shariat ? Which one is the best and why ? Write in details.
2. What is Ihram ? During the period of Ihram what are the things that cannot be done? If anybody commits wrong during Ihram, then how to pay the penalty ?
3. Whether the calf in the womb is said to be slaughtered after slaughtering mother or not? Describe the opinion of the Imam if an animal is slaughtered without Bismillah.
4. What is Ilmul Aquaid ? What subjects are dealt in it ? Whether unseen things can be proved by reason ? Name at least three things that you do not see but yet you believe it."
5. Why did Allah become displeased on the prophet ?
6. What are different divisions of the worshippers of God ?
7. Translate into Arabic : (1) Allah is one, has no partners. (2) Guwahati is a beautiful city."

The above are a few of the questions set for HSLC students offering subjects like Fiquah & Aquaid and Arabic by some of the District Test Boards.

How I wish Buddhadve Bhattacharya and his comrades who recently met in Delhi to flay the Central Government for saffronization of education in India, would read these and realize that long back Assam decided to colour its education green by prescribing a course covering issues as given in the above questions.

For those, for whom the terms sound Arabic, *Fiquah* or *al-Fiqh* relates to all matters of practice in Islam and *Aquaid* or *al-Aquaid* embraces all matters relating to Faith.

"Education without religion is to the Muhammadan mind an anomaly." says Thomas Patrick Hughes, an authority on the ways of Islam. He also says "Amongst Muhammadans generally, a knowledge of science and various branches of secular learning is considered dangerous to the faith..." in his *Dictionary of Islam*.

None, it appears, has ever questioned the propriety of introducing such topics in high school-level education in Assam. Will Buddhababu and co. please confirm that these courses do not vitiate the "secular spirit of the Constitution?"

> *The Aryans wrote long poems about their Kings and heroes, about their bravery and the battles which they fought. These poems were later collected and became the two epics of ancient India – the Ramayana and Mahabharata (page 39, History textbook, Class VI, Author : Romila Thapar). Is this the way of introducing to the students the very valuable and great epics of Bharat? The author is writing about these epics like a foreigner who does not know ABCD of Bharat ?*

पाठ्यक्रमों में परिवर्तन

बुदहवास, आलोचना

—दीनानाथ बत्रा
राष्ट्रीय महामन्त्री
विद्या भारती

(क) परिवर्तन की प्रक्रिया का प्रारम्भ

1. 1986 की शिक्षा नीति और उसके पश्चात् 1992 में उसमें जो संशोधन हुए, उसमें इस बात का स्पष्ट उल्लेख है कि प्रत्येक पांच वर्ष के पश्चात् इस नीति के क्रियान्वयन के बारे में समीक्षा की जाए।
2. 1992 से 1997 तक इस अन्तराल में कोई समीक्षा नहीं की गई। 1997 में कांग्रेस के समर्थन वाली सरकार के समय चर्चा हुई, पुस्तकों की समीक्षा की। समिति बनी, धन आबंटन किया गया, प्रो० अर्जुन देव की अध्यक्षता में एक समिति बनाई गई परन्तु कोई कार्य आरम्भ नहीं हुआ।
3. एन.डी.ए. की सरकार आने पर 1999 में फिर से एक समिति का गठन हुआ। कार्य आरम्भ हुआ। एक प्रपत्र तैयार हुआ। नैशनल इंस्टीट्यूट ऑफ एजुकेशन, दी सैन्ट्रल इंस्टीट्यूट ऑफ टैक्नोलॉजी, दी रीजनल इंस्टीट्यूट ऑफ एजुकेशन, अजमेर, भोपाल, भुवनेश्वर और मैसूर, सम्बद्ध विद्यालयों तथा पं० सुन्दर लाल शर्मा सैन्ट्रल इंस्टीट्यूट ऑफ वोकेशनल एजुकेशन, भोपाल – इन सबके अन्दर उस प्रपत्र पर विचार किया गया, उनसे राय मांगी गई।
4. अक्तूबर, 1999 तक यह काम चलता रहा। शिक्षा क्षेत्र की नोडल एजेंसीज की एक बैठक हुई जिसमें प्रो० यशपाल, प्रो० ए.के. मुखोपाध्याय, प्रो० जे.एन.कपूर, डॉ० अरविन्द कुमार, डॉ० अनिरुद्ध राजन, डॉ० सुमित मित्रा, डॉ० रविन्द्र कुमार, प्रो० योगेन्द्र सिंह, डॉ० श्रीमती कपिला वात्सयायन आदि शिक्षाविदों ने चर्चा की। संवाद के परिणामस्वरूप एक दस्तावेज तैयार किया गया।

5. एन.सी.ई.आर.टी. की पुस्तकों का अवलोकन किया गया और अनुभव किया गया कि पाठ्यक्रम में परिवर्तन कर पुस्तकों को फिर से तदनुसार लिखवाना आवश्यक है ।

6. दस्तावेज राज्य के शिक्षा मंत्रियों तथा केन्द्र और राज्य के राजनीतिक दलों के नेताओं, सांसदों, शिक्षाविदों, अध्यापकों और विश्वविद्यालयों के विभागों को भेजा गया ।

7. 31 दिसम्बर, 2000 को सभी राज्यों के मुख्य मंत्रियों से भी इस सम्बन्ध में सलाह मांगी गई । विभिन्न राजनीतिक दलों के वरिष्ठ राजनीतिक नेताओं को भी दस्तावेज भेजा गया ।

8. मुख्यमंत्रियों, शिक्षामंत्रियों तथा एन.सी.ई.आर.टी. की कार्यकारिणी के सम्मुख यह दस्तावेज पढ़ा गया । किसी ने दस्तावेज को अस्वीकार नहीं किया । अतः यह आरोप गलत है कि शिक्षा नीति में परिवर्तन चोर दरवाजे से हो रहा है । विषय का राजनीतिकरण प्रारम्भ हुआ और चारों ओर 'भगवाकरण' का स्वर सुनाई देने लगा ।

9. त्रिपुरा के मार्क्सवादी शिक्षा मंत्री और बिहार तथा मिजोरम राज्यों के शिक्षा मंत्रियों ने भी परिवर्तन के लिये चल रहे प्रयासों की प्रशंसा की है । न्यायमूर्ति कृष्णा अय्यर ने आरम्भ में तो नवीन पाठ्यचर्या या करीकुलम फ्रेमवर्क पर संशय उठाए थे किन्तु जब उन्हें तथ्यों से अवगत कराया गया तो उन्होंने प्रो. राजपूत द्वारा उठाए जा रहे पगों की प्रशंसा की ।

(ख) झूठे निराधार आरोप :

1. सत्य यह है कि राजीव गाँधी के प्रधानमंत्रित्व काल में निर्धारित नीति को ही लागू करने का प्रयास प्रारम्भ किया गया है । नीति के स्तर पर कुछ भी नया नहीं है । वामपंथियों और कांग्रेसियों ने सच से परहेज़ कर राजनीतिक कारणों से हो-हल्ला प्रारम्भ कर दिया है ।

आरोप हैं –

- इतिहास को तोड़ा-मरोड़ा जा रहा है और इतिहास, भूगोल, अर्थशास्त्र तथा नागरिक शास्त्र की एक पुस्तक बना कर इतिहास विषय का महत्व कम किया जा रहा है ।

- धार्मिक शिक्षा की बात कही जा रही है जो धर्म-निरपेक्षता के विरुद्ध है।
- बुद्धि, भाव तथा आध्यात्मिकता के मापन की बात मनोविज्ञान के सिद्धान्तों के विरुद्ध है ।
- ज्योतिष, वैदिक गणित तथा विद्यालय स्तर तक संस्कृत विषय की अनिवार्यता पुरातनपंथी विचार है ।
- आर्यों के इस देश पर आक्रमण जैसे मान्य सिद्धान्तों को अमान्य किया जा रहा है ।
- प्राचीन ज्ञान-विज्ञान को पुस्तकों में स्थान देना कोरी बुद्धिहीनता का कार्य तथा अर्द्धवृत्त-गामी कदम है ।

(ग) तथ्यों के आईने में :

1. एन.सी.ई.आर.टी. तथा राज्य सरकारों की पुस्तकों में जो पढ़ाया जा रहा है वह देश की धरती तथा इसकी संस्कृति से सम्बन्ध विच्छेद करता है। (कुछ उदाहरण संलग्न हैं)
2. भगवान् महावीर स्वामी तथा गुरुतेग बहादुर के सम्बन्ध में जो पुस्तकों में उल्लेख हुआ है उसके कारण एन.सी.ई.आर.टी. पर केस चल रहे हैं। (टिप्पणियां संलग्न हैं)
3. पश्चिम बंगाल की पुस्तकों की अरुण शौरी ने चीर-फाड़ की है । *ऐमिनेन्ट हिस्टोरियन* नाम की उनकी पुस्तक विषय का तर्क पूर्ण विश्लेषण करती है । (कुछ अंश दिए जा रहे हैं)
4. मदरसों में जो पढ़ाया जा रहा है उसको पढ़कर भी हमारी आँखें खुलनी चाहिए । (पुस्तकों के कुछ अंश)
5. एन.सी.ई.आर.टी. की पुस्तकें अब दशकों पुरानी हो चुकी हैं। अतः परिवर्तन की आवश्यकता है।

(ग) आरोपों का उत्तर :

क. इतिहासकार रोमिला थापर के सम्पादन में प्रकाशित इतिहासकार पत्रिका "द सेमिनार" में एक वामपंथी इतिहासकार भगवान सिंह की पुस्तक से

"द वैदिक हड़प्पन" के अंश पढ़कर सुनाए, जिसमें कहा गया है कि आज के इतिहासकार क्षमा मांगने वाली स्थिति में आ खड़े हुए हैं जो हड़प्पा सभ्यता को और वैदिक सभ्यता कहते हैं ।

2. नए शोधों और अनुसंधानों से सिद्ध हुआ है कि आर्य बाहर से नहीं आए थे । सरस्वती नदी की पुरानी धारा के चित्र उपग्रह द्वारा खींचे जा रहे हैं और इसके चारों तरफ खुदाई हो रही है । सिद्ध हो रहा है कि आर्यों का उद्गम स्थल भारत ही है ।

3. हड़प्पन पुरातात्विक खोजों में वैदिक लिपि से यह सिद्ध हो रहा है कि न तो आर्य लोगों ने बाहर से आक्रमण किया और न ही उन्होंने स्थानान्तरण किया और न केवल पुरुष भारत में आये और उन्होंने यहां की महिलाओं से विवाह किया । इन सब कथनों को श्री एन.एस. राजन तथा राजा राम ने सम्मिलित प्रयास से गलत सिद्ध किया है ।

4. कॉम्युनिस्ट, इरफान हबीब, रोमिला थापर, अर्जुन देव आदि तथाकथित इतिहासकारों ने आर्यों के बाहर से आने के विचार को बढ़ावा दिया, मैकाले, मार्क्स तथा इस्लाम पुत्र त्रिगुट ने इतिहास में विसंगतियाँ लाई और देश की बहुत बड़ी हानि की है ।

5. इतिहास एक भयावह विषय बना हुआ है । जहाँ आक्रमण, तिथियाँ, राजाओं, महाराजाओं के नाम, शासन काल को रटते, बालक आतंकित महसूस करते हैं, इतिहास को बोझविहीन तथा मनोरंजक बनाने का प्रयास होना चाहिए ।

6. इतिहास – आश्चर्य की बात यह है कि अभी पुस्तक प्रकाशित भी नहीं हुई । बड़े-बड़े लोग कपोल कल्पित तथ्यों और तर्कों का परिचय देते हुए जबरदस्त बौखलाहट में हैं । अभी पुस्तक लिखने की तैयारी चल रही है। बच्चे ने जन्म नहीं लिया, वह विकलांग होगा । काला-कलूटा होगा । – यह कथन हास्यास्पद तो है ही नकारात्मक सोच का परिचायक भी है ।

7. यशपाल कमेटी की सिफारिश के आधार पर विद्यालयीन शिक्षा में पुस्तकों का बोझ कम करने की बात की गई है । अतः इतिहास, भूगोल, अर्थशास्त्र को एक ही पुस्तक में समन्वित कर बोझ को कम करने का प्रयास हुआ है ।

(च)

1. भारतीय खगोल विद्या और ज्योतिष विद्या को देश तथा विदेश में मान्यता मिलती है और मिल भी रही है । खगोल शास्त्री ईस्वी सन् आरम्भ होने से सहस्रों वर्ष पूर्व ही प्रतिष्ठा प्राप्त कर चुके थे ।

2. जिन विश्वविद्यालयों में ज्योतिषशास्त्र, विज्ञान पहले से ही पढ़ाया जा रहा है वे हैं : राजस्थान विद्या पीठम्, उदयपुर-विक्रम विश्वविद्यालय, उज्जैन, चौधरी चरण सिंह विश्वविद्यालय, मेरठ, गुरुकुल कांगड़ी, हरिद्वार, राष्ट्रीय संस्कृत विद्यापीठ, तिरुपति, सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी, श्री जगन्नाथ विश्वविद्यालय, पुरी, श्री शंकराचार्य संस्कृत विश्वविद्यालय, इर्णाकुलम, आदि ।

3. ज्योतिष विज्ञान पाठ्यक्रम के बारे में विश्वविद्यालय अनुदान के पास 42 विश्वविद्यालयों ने आवेदन किया । 20 विश्वविद्यालयों को चुना गया । यह पाठ्यक्रम किसी पर थोपा नहीं गया । विद्यार्थी जो पढ़ना चाहेंगे कला संकाय के अन्तर्गत केवल वही पढ़ेंगे । इसके लिए कला स्नातक की उपाधि दी जाएगी ।

4. पाठ्यक्रम में 10वीं कक्षा तक ज्योतिष विज्ञान कोई विषय नहीं है ।

(छ) **संस्कृत** :

1. संस्कृत विषय का उच्चतम न्यायालय का निर्णय पुष्टि करता है कि संस्कृत एक ऐसी भाषा है जो प्राचीन ज्ञान-विज्ञान के द्वार खोलती है । (श्री कुलदीप सिंह)

2. डॉ॰ अम्बेडकर जब कानून मंत्री थे, तो वे संस्कृत को राष्ट्रभाषा बनाने के पक्ष में थे । सन्दर्भ के लिए 10 सितम्बर 1949 को हिन्दुस्तान स्टैण्डर्ड समाचार पत्र देखा जा सकता है ।

3. ऑल इण्डिया अनुसूचित जाति फेडरेशन का कहना है कि यदि संस्कृत को आधुनिक भारतीय भाषाओं में स्थान प्राप्त हो तो यह एक प्रशंसनीय कदम होगा । (14 फरवरी 2001 को एन.सी.ई.आर.टी. को लिखे पत्र का अंश)

4. प्रो. ब्राम, सर विलियम जोन्स, विल ड्यूरन्ट, सर मिर्जा इस्माईल, फखरुद्दीन अली अहेमद, डॉ. एस. राधाकृष्णन, श्री के. आर. नारायणन, श्री अरविन्द सबने संस्कृत को सम्मानपूर्ण स्थान देने की बात की है। गाँधी जी ने तो यहाँ तक कहा है कि "संस्कृत अध्ययन के बिना कोई भी सच्चा भारतीय और योग्य विद्वान नहीं हो सकता।"

5. पं. जवाहरलाल नेहरू का विचार स्पष्ट है कि यदि मुझसे भारत की महानतम निधि और सर्वोत्कृष्ट विरासत के बारे में पूछा जाए तो मैं बिना किसी हिचक के कहूंगा – संस्कृत भाषा, इसका साहित्य तथा उनसे सम्बन्धित सारा वाङ्मय। यदि भारतीय बुद्ध, उपनिषद्, रामायण, महाभारत को भूल जायेगा तो भारत, भारत नहीं रहेगा।

6. संस्कृत के प्रचार-प्रसार तथा शिक्षण के साथ अरबी, फारसी के लिए जो कुछ सरकार ने किया है-वह पिछले 50 वर्षों में किसी ने भी नहीं किया।

(ज) प्राचीन ज्ञान-विज्ञान तथा संस्कृति

1. शून्य का आविष्कार, बीज गणित, ज्यामित्री, ट्रिग्नोमेटरी, खगोल शास्त्र, गुरुत्वाकर्षण का सिद्धान्त, डेसीमल सिस्टम, चिकित्साशास्त्र, प्लास्टिक सर्जरी आदि ज्ञान-विज्ञान भारत ने विश्व को दिया।

2. यूनेस्को द्वारा गणित "डॉलर्स आयाम" ने 1996 में 21वीं सदी की शिक्षा कैसी हो का उत्तर देते हुए कहा कि वह "Rooted to culture, committed to programmes."

3. संस्कृत से जुड़ी तथा प्रगति से प्रतिबद्ध शिक्षा के लिए जो परिवर्तन किए जा रहे हैं, आलोचक इसे दकियानूसी विचार कहते हैं।

(झ) मूल्यपरक शिक्षा :

1. तथाकथित सेक्यूलरिज्म का जबरदस्त दुरुपयोग किया जा रहा है। नैतिक, आध्यात्मिक तथा मूल्यपरक शिक्षा को विद्यालयों से बाहर करने का षडयन्त्र किया जाता रहा है।

2. 1992 में योजना आयोग द्वारा मूल्यपरक शिक्षा के लिए गठित कोर ग्रुप ने अपनी रिपोर्ट में कहा कि समृद्ध तथा परिपूर्ण सांस्कृतिक विरासत तथा जीवन मूल्यों से छात्रों को अलग रखना अनुचित है।

3. मूल्यपरक शिक्षा पर गठित संसद सदस्यों की समिति ने एस.बी. चौहान की अध्यक्षता में 1999 में अपनी रिपोर्ट में लिखा है कि भारत के सब धर्मों की समानताओं की सभी बच्चों को कक्षा 6 से विश्वविद्यालय स्तर तक जानकारी दी जानी चाहिए । इस समिति में सभी राजनैतिक दलों के सदस्य थे । यदि एन.सी.ई.आर.टी. अब अक्षरशः इन संस्तुतियों को लागू करना चाहता है । (धार्मिक शिक्षा की बात नहीं सभी धर्मों की शिक्षा), तो आँख मूंद कर बदहवासी आलोचना क्यों की जा रही है ।

(ट) भगवाकरण :

1. क्या आप भगवाकरण चाहते हो? हाँ हम केवल शिक्षा का ही नहीं पूरे देश का चाहते हैं ।
2. यह हमारे लिये गाली नहीं अपितु हमारे कार्य की प्रशंसा है । भगवाकरण हमारी संस्कृति, बलिदान तथा उत्सर्ग का प्रतीक है । यह हमारी आत्मा है । सनातन काल से अब तक हमारा इसके साथ नाता रहा है । जो कोई भी हमें इस रंग की याद दिलाए उसका साधुवाद ।
3. जब सब बातें साम्यवादी तथा उनके सहकर्मी लेखकों रोमिला थापर, सतीशचन्द्र, अर्जुनदेव आदि के आर्थिक स्वार्थों को पूर्ण करने के लिए हो रही थीं तब वह सब लोग लाल थे । अब जब उनका एकछत्र राज्य समाप्त हुआ है तो वह पीले पड़ गए हैं । हम सब लोग जानते हैं लाल और पीला मिल कर भगवा बनता है । उनकी भगवी आँख को हर अच्छी बात भी बुरी लगती है और उसको भगवाकरण कहते हैं ।
4. बाल्मीकि जी मरा मरा कहते कहते राममय हो गए । विश्वास है कि यह जिस भगवा को गाली मानते हैं उसका उच्चारण करते हुए भगवे हो जावेंगे । इसमें किंचित सन्देह नहीं ।
5. हमारे राष्ट्र ध्वज में सबसे ऊंचा स्थान भगवे रंग का है । कहीं ऐसा तो नहीं है कि अनजाने में यह लोग राष्ट्र ध्वज का अपमान कर रहे हैं।

SECTION - II

Madarsas in India

Crescent Classroom (Madarsas in West Bengal)

—Sumit Mitra
India Today

An organisation has recast madarsa education in a communal mould even as the Government seeks to secularise Muslim school curricula

MURSHIDABAD DISTRICT in West Bengal has the distinction of being a part of Pakistan for two days, from August 15 to 17, 1947, until the Radcliffe award which respected demography but not geography was amended bilaterally. The district reverted to India as it is the link between south and north Bengal but its dominant Muslim population (64 percent in 2001) makes it a socio-cultural island of sorts. The neighbouring Malda district too has a large Muslim population. But Murshidabad is more of a fanatic oddity in a state not much given to stand off along communal lines. This is evident in a religious educational movement that demands "Islamic education" for children. In many Muslim homes, the madarsas run by the Left Front Government are scoffed at for the dwindling content of the Koran and Arabic literature in their syllabi.

The drive to "purify" education is spearheaded by the Barua Rahamani Education Society, an organisation of Islamic leaders with strong Saudi Arabian ties. BRES was registered in 1993, but it has already opened 109 madarsas in the state including 35 in Murshidabad, 22 in Malda and 10 each in Birbhum, North Dinajpur and Nadia. Over 40,000 students attend the BRES classes and the number is growing. "It is not the number which is exceptional but the BRES' almost totally communal syllabus which contravenes the secular ideals that have shaped the state-controlled madarsa system," says Sheikh Ainul Bari, president of BRES and author of several text books. "The Islamic consciousness of our children is stifled in the state-controlled madarsa." Bari is also on the faculty of state run Calcutta Madarsa, but the state Government is clueless about Bari's parallel school education system.

At Beldanga in southern Murshidabad, the Barua Ahle-Hadis Education Society begins Arabic lessons at the prep level. But more interesting is the society's publication of the book on the Bengali alphabet, replacing the age-old *Barna Parichay* of Ishwarchandra Vidyasagar. The traditional textbook introduces the first letter "aw" with the word "ajagar", Bengali for python, but Bari's *Salfi Barna Parichay* says after "aw" "awju korey pak haw-o (wash yourself to be pure before namaz)". The second letter of the alphabet, "aa" is dinned into the child's ears with the exhortation "Allah-r naam law-o (Take the name of Allah)". The third letter, "ee" goes with the line "Embrace Islam".

The Talibani twist to such unorthodox alphabetic drill frequently surfaces. For the letter "dh" the book has picture of dhol, the percussion instrument, with the line "*dhol tabla-e khodar la'nat* (God's curse be on music)". For "r" it is "rasool" (the prophet) on whom shines "the first divine grace". For "sh", it is the "shirk (crime)" of comparing anyone with Allah, which is "too heinous".

Such being the fervour of religion with which the first learning books are laced, it is but natural that it will hit a frenzied key at higher levels, particularly at the secondary stage in which BRES has begun courses. But the primary curricula contain more surprises. *Sahitya Kanan*, the 64 pages Bengali text book for class IV, has two chapters on Aurangzeb, the most controversial of the Mughal emperors. Neither of these mentions the emperor's negative attributes like the cruelty he showed to his father or his religious intolerance. One of them says "Badshah (Aurangzeb) was a religious devout. But that does not mean that he loved his non-Islamic subjects any less. He donated a lot of land and property to Hindu priests and Hindu soldiers." The incident of the Vishvanath temple in Varanasi being pounded by Aurangzeb's artillery is understandably not mentioned as it does not square with the general puff job of the most unpopular Mughal emperor. The other chapter intones: "Very few emperors in the history of the world have lived a life as simple as that of Aurangzeb, full of sacrifices and untainted by greed. If the rulers of today had followed his ideals, there is no doubt that nations would have been wealthier and people happier."

At the BRES schools, every student must wear a cap as prescribed by the religion from the nursery stage onwards. Islamic prayers in Arabic account for 200 marks out of 500 in the "infant" class. The prayers even include the ones for visiting the latrine. By class V, the little faithful has learnt four languages – Arabic, Urdu, Bengali and English – and has a nodding acquaintance with mathematics, science and geography. Memorising all the *ayats* of the Koran has been completed in Class IV. At Dhulian, the Jamiya Rahamania boys (there are, of course, no girls after Class V) study the *Economics of Islam* written by one Moulana Mohammed Abdur Rahim and published by Khairun Prakashani of Dhaka. The book tells the students that the chief source of national income is "hold your breath, the divine act of "expropriating the property of vanquished enemy" The history textbook for the higher classes, *Mukammal Tarikh-e-Islam* written by Mufti Shaukat Ali Fahmi and published by Deen Duniyah in Delhi's Jama Masjid area, has a striking interpretation of why Mahmud of Ghazni destroyed the Somnath Temple. It says, "As the kings of Hindustan lost out to Mahmud the conqueror, the *pandits* and Brahmins of Gujarat began a conspiracy and they turned the temple of Somnath into the centre of their political activities. Mahmud came to hear about the devious plans of the king of Gujarat and the conspiracy of the *pandits* hatched inside the temple. He rushed to Gujarat and by 415 Hijri, he brought the temple under his grip." This version, far removed from accepted history, is taught to a group of Muslim students in a state whose rulers swear by secularism.

BRES is flush with Arab funds. The Dhulian unit received $64,000 (around Rs.73.8 Lakhs) in 1997 from the Islamic Development Bank of Jeddah in compliance with the Foreign Contribution (Regulation) Act (FCRA). Earlier, the Beldanga unit received $1,76,000 (Rs.79.2 lakh) from the same source. West Bengal School Education Minister Kanti Biswas says, "His Government does not allow any foreign donation in the school sector". The minister is obviously not sufficiently informed. Murshidabad District Magistrate Vivek Kumar admitted that two foreign donations to schools under FCRA had been "cleared" by him last year. The fact is that the Marxist Government does not

have much access to information regarding funding of schools that do not depend on it for financial assistance. Nor has it a clear knowledge of the syllabi and the curricula followed by the 507 private madarsas outside the control of the West Bengal (Madarsa Board).

In the community, however, the madarsa education is no longer regarded as mandatory. Last year while 80,000 Muslim students appeared in the Class X examination of the State Board of Secondary Education, only 16,700 appeared for the corresponding madarsa examinations. "Muslims want to join the mainstream. They do not want to rot away in educational ghettoes," says Abdus Sattar, president of the Madarsa Board. That seems to be the Left Front Government's view, too. It is out of this perception that the Madarsa Board has, over the years, drastically "secularised" the High (Modern) Madarsa syllabus, downgrading the Arabic language studies (short-hand for Islamic theology) to a mere 100 marks but leaving 750 marks for the general subjects. In keeping with its belief that religion has no place in education the Government has now appointed A.R. Kidwai, former West Bengal Governor and current chairman of the newly formed Madarsa Education Committee, to oversee a thorough overhaul of the system allowing for more secularization and introduction of vocational training.

The more the Leftist government tries to separate Islamic religion from the community's education system, the more impetus it gives to fundamentalism. "Our movement is a reaction to the infidelity encouraged in the general school education," says Bari. Integration with the rest of the society is hardly BRES objective. At Beldanga, Ariful Islam, 10, is being taught to read only the Koran. The day begins at the school with his quivering recitation "Quaf wal quaranil majid (I promise in the name of the great Koran....)". At Dhulian, Zahiruddin Mandal, 23, is working towards a scholarship at Jamiya Islamiya of Medina which will earn him a lifelong allowance if he agrees to spend his life as mullah. In West Bengal now, as in Afghanistan in the 1980s, fundamentalism gets a boost when Marxists are out to prove their secular credentials.

आईना-ए-तारीख

(इस्लामी स्कूलों में इतिहास)

('उद्भावना' पुस्तिका से साभार)

आर्यों को जात-पात से मुक्त करना भी उचित नहीं है, क्योंकि वर्ण व्यवस्था उन्होंने ही लागू की थी। परंपरागत शक्ति केन्द्रों के आगे वह नतमस्तक हुए थे। कारणवश परम्परा से दबे-कुचले लोगों की स्थिति में परिवर्तन का कोई उपाय उन्होंने नहीं किया। आर्यों को अलग से शरीफ कहने का तात्पर्य भी निकलता है कि उस समय भारत में जो लोग रह रहे थे, वो शरीफ नहीं थे। करोड़ों भारतीयों की स्त्रियों के प्रति आर्यों के बर्ताव की जो प्रशंसा की गई है, वह उचित नहीं लगती क्योंकि स्त्रियों के प्रति आर्यों की भक्षक दृष्टि के कारण ही मनु ने उनके लिए अनेक पाबन्दियों की संस्तुति की। उन्होंने अनेक प्रकार से स्त्रियों का यौन व दैहिक शोषण किया।

आर्यों के विस्तृत परिचय के उपरान्त रामायण और महाभारत पर आधारित अध्याय हैं। इन दोनों महाकाव्यों में वर्णित युद्धों को आर्यों और द्रविड़ों के बीच साम्राज्य विस्तार के लिए हुआ युद्ध माना गया है। मतलब यह कि आर्यों ने अपने फैलाव के मकसद से न सिर्फ परस्पर लड़ाइयां कीं बल्कि द्रविड़ों से भी अनेक युद्ध किए। इन युद्धों के बाद समाज में आए बिगाड़ का जायज़ा लिया गया। जिसके अन्तर्गत समाज में व्याप्त हुए जादू-मंतर, टोने-टोटके, छुआ-छूत तथा जात-पात के बंधनों इत्यादि बुराईयों का उल्लेख किया गया है और बताया गया है कि किस तरह स्त्रियों व शूद्रों को समस्त अधिकारों से वंचित कर दिया गया था।

आगे के अध्याय यानी कि पाठ-7 में सामाजिक पतन की इन स्थितियों के सुधार की रोशनी के रूप में महावीर और गौतम बुद्ध की उत्पत्ति पर ध्यान केन्द्रित किया गया है। इस अध्याय में गौतम बुद्ध के जीवन व शिक्षाओं का संक्षिप्त वर्णन करते हुए बच्चों को बताया गया है-

बुद्ध मत की मजहबी कुतुब (किताबें) देखने से अंदाज़ा होता है कि इस मत में नफ़सकुशी, तर्क दुनिया और अहिंसा पर गैर मामूली ज़ोर

दिया गया है। भीख की रोज़ी ही सबसे पाक रोज़ी शुमार की गई है। खुदा की जात व सिफ़ात का भी कोई तसव्वुर पेश नहीं किया गया है। चुनांचे खुदा परस्ती के बजाये बुद्ध की पूजा होने लगी और ज़ालिमों को जुल्म से बाज़ रखने की कोशिश भी अहिंसा के ख़िलाफ़ समझी जाने लगी।' (पृष्ठ 42)

'हर्षवर्धन अध्याय में हर्षवर्धन की उदार प्रशंसा करते हुए बताया गया है कि उसकी मृत्यु के उपरान्त चारों तरफ़ अराजकता फैल गई तथा सभी क्षेत्रों में पतनशीलवृत्तियों का प्रभुत्व हो गया। इसी काल में रसूल हज़रत मोहम्मद (पैगम्बर) का जन्म हुआ।

कुफ़्र और आफ़ताबे रिसालत से दुनिया के गोशे-गोशे को मुनव्वर (प्रकाशित) होना था। कुछ हिन्दुस्तान के इस हमागीर बिगाड़ की इस्लाह (सुधार) इस सालेह पैगाम (सुधारवादी सन्देश) और कुल्ली इंकलाब ही से हो सकती थी, जिसे लेकर हुजूर भेजे गए थे। चुनांचे खुल्फ़ाये राशिदीन के दौर ही में जूनूबी हिन्द के साहिल (दक्षिण भारत के तट) तक यह दावत पहुंची और फिर दूसरे बुजुर्गों की मसाई से भारत के दीगर इलाकों में फैली।' (पृष्ठ 64)

अध्याय 12 और उसके बाद के अध्यायों में जो मूलतः भारत में मुसलमानों के आगमन, भारतीय क्षेत्रों पर उनके आक्रमण तथा सत्ता प्रमुख बनने की घटनाओं पर आधारित है, इस्लामी इतिहास दृष्टि का प्रभाव फिर गहरा होने लगता है। घटनाओं व स्थितियों के वर्णन में यों तो आमतौर पर यथार्थवादी पद्धति अपनायी गई है, फिर भी यह दावा नहीं किया जा सकता है कि तथ्यों को तोड़ा मरोड़ा नहीं गया है। इतना अवश्य है कि ऐसा किसी धर्म, जाति या सम्प्रदाय के ख़िलाफ़ द्वेष या दुर्भावना उत्पन्न करने के उद्देश्य से नहीं बल्कि इस्लाम व मुसलमानों की महिमा मंडित करने के लिए किया गया। भूलना नहीं चाहिए कि एक बहुधर्मी बहुसांस्कृतिक देश में इस प्रवृत्ति के अपने निश्चित ख़तरे हैं। इससे एक दूसरी तरह के उन्माद के पैदा होने की आशंका बनती है, जिसकी दिशा धार्मिक अतिवाद की ओर नहीं है, परन्तु उसके एकदम विपरीत भी नहीं है।

हिन्दी अनुवाद **हमारा मुल्क** पाठ–2,

(इतिहास की उर्दू पुस्तक 'हमारी दुनिया' से साभार)

हम लोग हिन्दुस्तानी कहलाते हैं। हमारे मुल्क का नाम हिन्दुस्तान है। इसके नाम से ज़ाहिर होता है कि इसे मुसलमानों ने रखा होगा और बात भी यही है। मुसलमानों के आने से पहले हिन्दुस्तान बहुत छोटे–छोटे हिस्सों में बंटा हुआ था। हर हिस्से का एक अलग राजा होता था। इस तरह मुल्क में न जाने कितने राजा राज करते थे। तुम खुद सोचो जब एक मुल्क के कई राजा हों, अपनी मरज़ी से राज्य करें तो आपस में किस तरह निभ सकती है और मुल्क का इन्तज़ाम क्यों–कर दुरस्त रह सकता है। चुनांचे सब आपस में लड़ते थे एक दूसरे को मिटाने की फिकर में थे। आये दिन की लड़ाई से रियाया तंग आ चुकी थी। अल्लाह की दी हुई सारी दौलत व हुकूमत आपसी लड़ाई–भिड़ाई में खर्च होती थी। आख़िर इन लोगों से यह मुल्क छीन कर अल्लाह ने मुसलमानों के हवाले किया। मुसलमानों ने पूरे मुल्क को एक किया। शहर देहली को अपना मरकज़ बनाया और सलीके से इन्तज़ाम किया।

आठ सौ साल तक मुसलमान मुल्क के हाकिम रहे। इस मुल्क को इन्होंने बहुत कुछ बनाया, संवारा – पृष्ठ 16, 17

हमारे मुल्क में दो तरह के लोग हैं कुछ तो वो है जो अल्लाह को इस मुल्क का असल मालिक और अपने को इसका बन्दा और गुलाम समझते हैं। चुनांचे इन की ख़्वाहिश है कि इस मुल्क का इन्तज़ाम अल्लाह की मर्ज़ी के मुताबिक चले और कहते हैं कि जब इस मुल्क का बनाने वाला अल्लाह है इसी ने इसे तरह–तरह के साज़ो समान से आरस्ता किया है।

इस पर न्यामतों की वर्षा करता रहता है। हमें पैदा करके इस मुल्क में आबाद किया है। हमारी हर किस्म की ज़रूरतों को पूरा करता रहा है तो वह ही हमारा और इस मुल्क का हाकिम और बादशाह है और जब ऐसा है तो उसकी मर्ज़ी के मुताबिक यहां का इन्तज़ाम होना चाहिये। इनका यह कहना ठीक भी है। मगर आज लोग ऐसे हैं जो अल्लाह की बजाय अपने को इस मुल्क का मालिक समझते हैं और यहाँ का इन्तज़ाम अपनी मर्ज़ी के मुताबिक चलाना चाहते हैं ज़ाहिर है कि यह अल्लाह की खुली बगावत है और इसका इन्तज़ाम फितना, फसाद और तबाही के सिवा और क्या हो सकता है। खुदा करे, जल्द यह सीधी साधी बात सबकी समझ में आ जाए और यहां का इन्तज़ाम अल्लाह के मर्ज़ी के मुताबिक होने लगे ताकि हर एक को अमन और चैन नसीब हो।

गृह मंत्रालय की रिपोर्ट

देश के मदरसे व मस्जिद आतंकियों के अड्डे

– अरशद फरीदी

दैनिक जागरण से साभार

नई दिल्ली, जुलाई, 24 : गृह मंत्रालय की एक रिपोर्ट में कई मदरसों व मस्जिदों को आतंकी गतिविधियों का अड्डा बताया है। रिपोर्ट में इन मदरसों को बंद भी किये जाने की सिफारिश की गयी है। धार्मिक स्थल विधेयक के बाद मदरसों को दहशतगर्दी का अड्डा बताने वाली इस रिपोर्ट से मुसलिम राजनीति में गर्माहट आ गयी है।

रिपोर्ट के खिलाफ जामा मस्जिद के शाही इमाम सैयद अहमद बुखारी 3 अगस्त को प्रदर्शन करेंगे। उन्होंने बताया कि राजग सरकार की इन हरकतों को कतई बरदाश्त नहीं किया जायेगा।

सूत्रों ने बताया कि गृह मंत्रालय ने अपनी रिपोर्ट में देश के मदरसों में धार्मिक शिक्षा ग्रहण करने वाले विद्यार्थियों का संपर्क पाकिस्तान, सऊदी अरब, सूडान तथा अन्य पश्चिमी एशियाई देशों से होने की बात की है। रिपोर्ट में कहा गया है कि अरब देशों से आर्थिक सहायता प्राप्त करने वाले मदरसे देश के लिए खतरा हैं। खासकर सीमावर्ती इलाकों में बने इन मदरसों को लेकर खासी चिंता व्यक्त की गयी है। रिपोर्ट में कहा गया है कि इन मदरसों में दी जाने वाली शिक्षा से देश में सांप्रदायिक सद्भाव को खतरा बना हुआ है।

गृह मंत्रालय द्वारा प्रस्तुत रिपोर्ट में जमाते इस्लामी पर शिक्षा देने के नाम पर हथियारों का प्रशिक्षण दिये जाने का आरोप लगाया गया है। साथ ही मुस्लिम युवाओं को भड़का कर उन्हें गुमराह करने की बात की गई है। रिपोर्ट में घुसपैठ के सवाल पर भी गहरी चिंता व्यक्त की गई है। इससे न केवल पूर्वोत्तर राज्यों बल्कि तमिलनाडु, राजस्थान, गुजरात, महाराष्ट्र और दिल्ली की सुरक्षा को खतरा होने की संभावना व्यक्त की गयी है। रिपोर्ट में मुस्लिम बच्चों का रूझान मदरसा शिक्षा की बजाय आधुनिक शिक्षा की ओर आकर्षित किये जाने की ज़रूरत पर बल दिया गया है। सूत्रों ने बताया कि मुस्लिम नेताओं ने इस रिपोर्ट का अध्ययन

करने के बाद आगे रणनीति तय कर ली है। जामा मस्जिद के शाही इमाम सैयद अहमद बुखारी ने एलान किया है कि इसके विरोध में तीन अगस्त को विशाल प्रदर्शन किया जायेगा। उन्होंने कहा कि मदरसों में हमेशा राष्ट्र भक्ति की तालीम दी गयी है लेकिन भाजपा सरकार उन्हीं मदरसों को दहशतगर्दी की शिक्षा का केन्द्र बताकर मुसलमानों की भावनाओं के साथ खिलवाड़ कर रही है। इस तरह की बातों से अल्पसंख्यकों के मन में असुरक्षा की भावना उत्पन्न हो रही है। उन्होंने कहा कि भाजपा सरकार की इन साज़िशों को कतई बरदाश्त नहीं किया जायेगा। उन्होंने कहा कि अगर 3 अगस्त के प्रदर्शन के बाद भी सरकार हरकत में नहीं आयी तो अक्तूबर में रामलीला मैदान में विशाल रैली की जायेगी।

उल्लेखनीय है कि पिछले दिनों उत्तर प्रदेश सरकार द्वारा धार्मिक स्थल विधेयक लाने पर अल्पसंख्यक नेताओं ने इसका कड़ा विरोध किया था। धार्मिक स्थल विधेयक के विरोध में शाही इमाम तथा जमीयत उलेमा-ऐ-हिंद ने रामलीला मैदान में अलग-अलग रैलियां की थीं जिसके फलस्वरूप केन्द्र सरकार को इस विधेयक को रद्दी की टोकरी में डालने के लिये मजबूर होना पड़ा था। अब मदरसों से संबंधित गृह मंत्रालय की रिपोर्ट ने मुस्लिम राजनीति में गर्माहट ला दी है। इस मुद्दे को लेकर मुसलमान नेता बड़ा आन्दोलन करने के मूड में हैं।

शिक्षा का उद्देश्य

आजकल जो शिक्षा दी जाती है, वह तोता-रटन्त है। उसमें विद्यार्थियों के दिल और शरीर एकरस नहीं होते और न उनका मानसिक और शारीरिक विकास ही होता है, शिक्षा ऐसी होनी चाहिए, जिससे विद्यार्थी के मन का विकास हो, उसके शरीर का विकास हो, और आत्मा का विकास हो।

(सरदार पटेल के भाषण, पृष्ठ-483)

Shahi Imam Criticises Minister's Report

Express New Service
New Delhi Aug. 3

Jama Masjid Shahi Imam Syed Ahmad Bukhari today asked the Centre to publish a list of madrasas in the country from where it had arrested anti-national elements. He also asked that a list of terrorists and spies arrested from these places be made public.

Speaking to Express Newsline today after criticising a Group of Minister's report Bukhari said that the report says that the madrasas were being funded by Pakistan and other countries in West Asia which was wrong. "The report says that new madrasas are coming up in the coastal areas of India and the international border in the Northeast and West Bengal, and it is totally misleading," he said.

Bukhari said that he would be writing a letter to the Prime Minister on the issue on Monday and would also be leading a delegation to him later.

Earlier speaking at the weekly Friday sermon he had said that the report was a means to "implement the hidden RSS agenda." "When the BJP and other Sangh Parivar parties failed to wipe out Muslims from the country, they embarked on a propaganda drive against the madarsas and mosques," the Imam said in his Friday sermon.

"The Sangh Parivar knew it very well that these institutions were the biggest obstacle in transforming secular India into a Hindu Nation," he said and urged Prime Minister Atal Bihari Vajpayee and Home Minister L.K. Advani to "disagree with the report" if "they are serious about maintaining the unity of the country."

Bukhari said the report had termed "the madarsas as training camps for militancy, dens for foreign agencies like ISI and a threat to national security and recommended an immediate ban on these institutions".

Apart from the Shahi Imam, the Imam of the Fatehpuri Masjid Mufti M. Mukarram also spoke at the Friday sermon. Expressing concern over the report, Mukarram said, "the report, linking madarsas and mosques with anit-national activities, was "baseless".

"If the conspiracy is hatched to link mosques and madarsas with militancy and terrorism, it will encourage the anti-India forces and the anguish of the Muslims will be beyond control", Mukarram said.

Although Sivaji had assumed the title of "Hindutva Dharmuddharaka" (Protector of Hindu faith) plundered mercilessly Hindu population of the area (Jinji and Vellore). Sivaji has been depicted a plunderer at many places (history textbook class XI page 245), Sivaji should have been proudly described as an Establisher of the Hindu kingdoms facing all odds fighting powerful Muslim Sultans of Deccan and Agra.

SECTION - III

VALUE EDUCATION

PARLIAMENT OF INDIA, RAJYA SABHA

DEPARTMENT-RELATED PARLIAMENTARY STANDING COMMITTEE ON HUMAN RESOURCE DEVELOPMENT

EIGHTY-FIRST REPORT ON VALUE-BASED EDUCATION

(PRESENTED TO THE RAJYA SABHA ON)
(LAID ON THE TABLE OF LOK SABHA ON)

RAJYA SABHA SECRETARIAT, NEW DELHI

CHAIRMAN SHRI S.B. CHAVAN
January, 1999/Pausa, 1920 (SAKA)

Extracts from Chavan Committee Report

Swami Vivekananda aptly said, "Education is not the amount of information that is put in your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character- making assimilation of ideas. If education is identical with information, libraries are the greatest sages of the world and encyclopedias are *rishis*."

Truth (*Satya*), Righteous Conduct (*Dharma*), Peace (*Shanti*), Love (*Prem*) and Non-violence (Ahimsa) are the core universal values which can be identified as the foundation-stone on which the value-based education programme can be built up. These five are indeed universal values and respectively represent the five domains of human personality: intellectual, physical, emotional, psychological and spiritual. They also are correspondingly correlated with the five major objectives of education namely knowledge, skill, balance, vision and identity.

Primary school stage is the period in a child's life when seed of value-education can be implanted in his/her impressionable mind in a very subtle way. If this seed is nurtured by the capable hands of dedicated teachers in school, if they

insert Values at appropriate intervals during a child's school life, it can be easily said that half the battle in building up national character has been won.

It is very essential that at the school level right from primary stage, deliberate, planned and sustained efforts are made to inculcate basic human values among the students. Values are best initiated by a mother to her small child under her tender care in the secure atmosphere of home. However, now a days, children are enrolled in school as early as at the age of four. At this impressionable stage, values like respect for parents, elders and teachers, truth, punctuality, cleanliness and courtesy can be easily inculcated in small children. They can also be sensitised regarding gender equality.

Besides the personal values, there are certain social values which ought to be imbibed by the young mind. These are the values which concern the whole community: concern for the aged and the handicapped, for the deprived sections of the society etc. Sincere belief in the dignity of labour is generally found to be lacking in our younger generation. Values of self-dependence and insistence on doing manual labour are thus required to be impressed upon small children.

In view of the diverse character of our country, it is essential that certain National Values are also imbibed by our young students. They should be acquainted with the history of India's freedom struggle, cultural heritage, constitutional obligations and the features comprising our national identity. The Committee feels that some of these national values can be imparted indirectly at the primary stage while at the middle and secondary level, these can be included in the curriculum.

Another aspect that must be given some thought is religion, which is the most misused and misunderstood concept. The process of making the students acquainted with the basics of all religions, the values inherent therein and also a comparative study of the philosophy of all religions should begin at the middle

stage in schools and continue up to the university level. Students have to be made aware that the basic concept behind every religion is common, only the practices differ. Even if there are differences of opinion in certain areas, people have to learn to co-exist and carry no hatred against any religion.

One should never forget that all the values are derived from ultimate reality - supreme power or self-consciousness - to which man orients himself. Once faith in that reality is lost, then values lose their meaning. To believe that we have the divine spark in each one of us is the most important eternal value to be inculcated in the small children even before starting their school life. It is acknowledged now the world over that ultimate goal of education is realisation of the treasure within.

> *But nevertheless the first thing that Indian children should be taught is the greatness of their own culture. They should learn to revere the Vedas, they should be taught the genius of the Mahabharata and the Ramayana; they should be told that in this country everything has been done. That it was an unsurpassed civilisation, when the West was still mumbling its first words; that Indian civilisation reached heights, which have been since unsurpassed. But they should be taught early that India's greatness is her spirituality, her world-wide wisdom. India's new education has to be spiritualised, it has to be an inner education, which teaches to look at things from the inner prism, not through the western artificial looking glass.*
>
> *— François Gautier*

Value Education

Need To Tap Good Points Of All Religions

– By J.S. Rajput

The Statesman, June 4, 2001

Indian secular tradition is deeply embedded in its history. It unites us as a people. Our economic backwardness and low social indicators notwithstanding, we hold our heads high in the international community. Our young people have a sense of respect for divergent habits and customs. But one aberration needs correction. The Indian education system does not contribute anything substantial to the ideal of *Sarva Dharma Sambhava*. The feeling is that religion is best kept out of secular teaching. This negativism has bred ignorance on the possibilities of tapping the good points in every religion. The proposal to introduce value education at the elementary and secondary stages of schooling is contained in the National Council of Educational Research and Training (NCERT)'s national curriculum framework for school education.

VALUE-BASED

The national policy on education 1986 has taken note of the concern over the erosion of values and pleads for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. It was a recommendation made in the 81st report of the committee on value-based education, appointed by the Parliamentary Standing Committee of the HRD Ministry. Mr. S B Chavan, senior congress leader, headed this sub-committee which held discussions with state governments and considered the views of eminent educationists before submitting its report in January, 1999.

Since independence our country's lawmakers have been aware that education should aim at multi-faceted development in

intellectual, physical, spiritual and ethical aspects. Each individual's virtues add up to values in the collective sense. If not nurtured, there is a danger of values deteriorating. If that is unchecked, the breakdown of families, society and the nation is inevitable. So, not surprisingly, a number of high power panels on education, namely the Radhakrishnan Commission (1948-49), the Kothari Commission (1964-66), the Ramamurthi Committee (1990), the Central Advisory Board on Education Committee on Policy (1992), the Planning Commission Core Group on Value Orientation of Education (1992) had highlighted the urgent need for making our educational system value-based.

The Chavan Committee stated in unequivocal terms, its disappointment with the fact that despite well-concerted efforts, the previous four decades have produced nothing apart from plans and strategies. The lack of initiative on the part of all the implementation agencies may be held responsible for this. But what is remarkable is that every time the proposal goes around individuals and organizations demonstrate a healthy attitude. They come forward with valuable suggestions and inputs, which reflect one of our greatest inherent strengths: awareness that the present education system contributes little to building up a national character.

Present day education in India still remains a dreary system of passing on information. Not much attention is paid to the holistic development of the student into a perfect human being who can be a useful member of society. The committee quoted Swami Vivekananda's famous statement "Education is not the amount of information that is put in your brain and runs riot there, undigested, all your life. We must have life-building, man-making and character-making assimilation of ideas".

Religion

Truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*) and non-violence (*ahimsa*) are the core universal

values based on which the Chavan Committee suggested value education can be built up. They represent the five domains of human personality — intellectual, physical, emotional, psychological and spiritual — and also correspond to the five major objectives of education which are knowledge, skill, balance, vision and identity. NCERT has made exactly the same recommendations in its curriculum framework for school education issued in November, 2000.

The word "religion" raises unnecessary hackles among some. The discussion document on curriculum framework circulated in January, 2000, had been reflected upon by all state governments, educationists, social thinkers and even business organisations. Nobody found anything distasteful in it because NCERT proposed a value education curriculum which sought to inculcate in every child respect for not only his own religion but for all faiths. India's secular and humanistic tradition places equality, human rights and rationality at the fore. Social progress is sought in reason and enlightenment. Our young must understand that moral standards can be a source of conflict. To prevent such conflict it is necessary to interact, reflect and criticize through dialogue.

The Chavan Committee stressed that the process of making students acquainted with the basics of all religions, the values inherent in them, and also a comparative study of the philosophy of all religions should begin at the middle stage in schools and continue up to the university level. Students have to be made aware that the basic concept behind every religion is common, only the practices differ. While other countries talk about Christian values or Islamic values, India enters the 21st century reiterating its faith in secularism.

NATIONAL EFFORT

The curriculum framework has suggested a comprehensive program of value inculcation, which must start

at the very earliest stage of school education as a regular part of the school's routine. The entire educational process has to be such that every boy and girl is able to know, love and do "good" and promote a culture of mutual acceptance and tolerance.

NCERT does not wish value education to be like castor oil for the young. Values will be so judiciously integrated into all subjects of study that the objectives would be achieved without the students having to go through the cram routine.

In fact, value education in some form or the other is already part of our school system. In the missionary schooling system which enjoys a high level of respect in India, moral science has been taught to generations of students to make them better human beings with respect for all religions, responsible to the poor and the handicapped and reverent towards elders.

The aim is not to make them zealots but to be aware of Jesus Christ's word of universal love. They are encouraged to be "good Christians" with respect for fellow men of other religions. Mother Teresa's famous words merit recall in this context: "I want all Hindus to be good Hindus, all Muslims to be good Muslims and all Christians to be good Christians". The eventual product is secularism and universal brotherhood of man. Is state intervention necessary? The home and the community are indeed valuable tutors to our young in social, moral and spiritual values. But the experiment in spiritual co-existence is a national effort. The democratic consensus today is that the values of national indivisibility and humanism must flourish in the collective bloodstream.

नैतिक शिक्षा के विरुद्ध चर्च-कॉम्युनिस्ट जिहाद

देवेन्द्र स्वरूप

पांचजन्य, २७ मई २००१ से साभार

भारत सरकार के मानव संसाधन विकास मंत्रालय के कार्यों की समीक्षा करने के लिए जो संसदीय स्थायी समिति बनी है, उसमें राज्यसभा और लोकसभा से लगभग सभी प्रमुख दलों का प्रतिनिधित्व करने वाले 44 सांसद सम्मिलित हैं। और उसके अध्यक्ष पद पर 1997 से पूर्व केन्द्रीय मंत्री रहे एवं वरिष्ठ कांग्रेस नेता श्री शंकर राव चव्हाण आसीन हैं। इस समिति ने मूल्य–आधारित शिक्षा पर गहन अध्ययन एवं विचार के लिए 16 जनवरी, 1997 को श्री चव्हाण की अध्यक्षता में एक उपसमिति का गठन किया। इस उपसमिति का 6 अगस्त, 1997 एवं पुनः 6 अगस्त 1998 को पुनर्गठन किया गया। दो वर्ष के लम्बे अध्ययन के पश्चात् इस उपसमिति ने मूल्य आधारित शिक्षा पर एक महत्वपूर्ण रपट तैयार की, जिसे समिति के अध्यक्ष श्री शंकर राव चव्हाण ने संसदीय स्थायी समिति की 81वीं रपट के रूप में जनवरी 1999 को सदन में प्रस्तुत किया। सभी राजनीतिक दलों के प्रतिनिधि स्वर के नाते यह रपट बहुत ही महत्वपूर्ण दस्तावेज है। इस रपट में बार–बार कहा गया है कि भारत की नयी पीढ़ी पाश्चात्य सभ्यता के बढ़ते प्रभाव के कारण दिशाहीन होती जा रही है। शिक्षा के उद्देश्यों की व्याख्या करते समय, स्वामी विवेकानन्द के शब्दों को उद्धृत करके शिक्षा को जानकारियों के ढेर से अधिक चरित्र–निर्माण का माध्यम बताया गया है। समिति ने स्वीकार किया है कि स्वाधीनता प्राप्ति के तुरन्त बाद से ही अनेक आयोगों और उच्चस्तरीय समितियों ने मूल्य आधारित शिक्षा पर आग्रह किया है। इस रपट में राधाकृष्णन आयोग (1948–49), कोठारी आयोग (1964–66), राष्ट्रीय शिक्षा नीति (1986), राममूर्ति समिति (1990), केन्द्रीय शिक्षा परामर्शदाता बोर्ड की शिक्षा नीति समिति (1992) और मूल्याभिमुखी शिक्षा के बारे में योजना आयोग के कोरग्रुप (1992)का नामोल्लेख करके चिन्ता प्रकट की गई है कि 50 वर्ष बीत जाने पर भी इन सब प्रयासों का अपेक्षित परिणाम क्यों नहीं निकल पाया।

संसदीय समिति का निर्णय :

संसदीय स्थायी समिति की रपट में भारतीय संस्कृति की प्राचीनता और श्रेष्ठता को रेखांकित करते हुए अपने पैरा 8 में मूल्य आधारित शिक्षा कार्यक्रम के

लिए जिन पांच आधारभूत और सार्वभौमिक मूल्यों को निर्धारित किया है वे हैं– सत्य, सदाचरण (धर्म), शान्ति, प्रेम और अहिंसा। समिति को विश्वास है कि इन पांच मूल्यों को शिक्षा का आधार बनाने से मानव-व्यक्तित्व का समग्र अर्थात् शारीरिक, मानसिक, बौद्धिक एवं आध्यात्मिक विकास हो सकेगा। रपट के 12वें पैरा में कहा गया है कि छात्रों को भारत के इतिहास, स्वाधीनता संग्राम, सांस्कृतिक विरासत, संवैधानिक दायित्वों और राष्ट्रीय अस्मिता का ज्ञान दिया जाना चाहिए। भारत और विश्व के महापुरुषों के जीवन चरित्रों के माध्यम से श्रेष्ठ जीवन मूल्यों के संस्कार बच्चों को दिए जाने चाहिए। समिति ने इस बात पर बहुत जोर दिया है कि मूल्य आधारित शिक्षा को अलग से विषय बनाकर किसी एक शिक्षक को सौंप देना उचित नहीं होगा। समूचे पाठ्यक्रम में, विद्यालय की प्रत्येक गतिविधि में, प्रत्येक विषय में ये जीवन मूल्य प्रतिबिम्बित होने चाहिए, प्रत्येक शिक्षक से मूल्यों के संस्कार मिलने चाहिए। संसदीय समिति बार-बार स्मरण दिलाती है कि एक विषय और जोड़ने के बजाय बस्ते का बोझ कम होना चाहिए।

इस सर्वदलीय संसदीय समिति की रपट को आधार बनाकर राष्ट्रीय शैक्षिक अनुसंधान एवं प्रशिक्षण परिषद (एन.सी.ई.आर.टी.) ने 14 नवम्बर, 2000 को राष्ट्रीय पाठ्यक्रम की एक रूपरेखा राष्ट्रीय विमर्श के लिए प्रस्तुत की। इस रूपरेखा को तैयार करते समय निम्न उद्देश्यों को ध्यान में रखा गया–

(1) बच्चों पर से बस्ते का बोझ कम हो।

(2) उनके मस्तिष्क में जानकारी का ढेर ठूंसने के बजाय उनमें समग्र दृष्टि और स्वतन्त्र चिन्तन की क्षमता विकसित की जाए।

(3) प्राथमिक स्तर के पाठ्यक्रम में प्रत्येक विषय को अलग-अलग पढ़ाने के बजाय समेकित रूप से पढ़ाया जाए। जैसे कक्षा छः के छात्रों को भूगोल, अर्थशास्त्र, इतिहास व नागरिकशास्त्र की परस्परावलम्बिता एवं अभिन्नता का परिचय कराया जाए।

(4) पाठ्यक्रम पुस्तकों में प्रत्येक विषय की आधुनिकतम प्रगति को प्रस्तुत किया जाए अर्थात 20–25 वर्ष पुरानी पाठ्य पुस्तकों की नवीनतम जानकारी की प्रगति के आलोक में पुनर्मूल्यांकन किया जाए।

झूठा प्रचार :

वैसे भी 1986 और 1992 की राष्ट्रीय शिक्षा नीतियों में यह स्पष्ट निर्देश दिया गया है कि प्रत्येक पांच साल में पाठ्यक्रम का पुनराकलन व संशोधन होना

चाहिए। नवीं पंचवर्षीय योजना के दस्तावेज में भी कहा गया है कि राष्ट्रीय शैक्षिक अनुसंधान एवं प्रशिक्षण परिषद राज्य परिषदों के सहयोग से पाठ्यक्रम की समीक्षा करके एक राष्ट्रीय प्रारूप प्रस्तुत करेगी। अतः एन.सी.ई.आर.टी. ने राष्ट्रीय पाठ्यक्रम का प्रारूप प्रस्तुत करके इन निर्देशों का पालन ही किया है। किन्तु बुद्धिजीवियों के एक छोटे से वर्ग ने एन.सी.ई.आर.टी. के इस स्तुत्य कदम का स्वागत करने के बजाय उसके विरुद्ध जिहाद छेड़ दिया है। अखबारों में, गोष्ठियों में एवं संसद में शिक्षा के भगवाकरण का राग अलापा जा रहा है। तरह-तरह के अनर्गल आरोप लगाए जा रहे हैं। नए-नए नामों से कागजी मंच बनाकर झूठा प्रचार अभियान चलाया जा रहा है। इस प्रचार अभियान की तह में प्रवेश करने पर स्पष्ट दिखायी दे जाता है कि इसके पीछे तथ्यों की प्रामाणिकता के बजाय कुछ बुद्धिजीवियों के निहित आर्थिक स्वार्थ काम कर रहे हैं। ये बुद्धिजीवी अपने निहित स्वार्थों के लिए वर्तमान दलीय राजनीतिक स्पर्धा का दोहन कर रहे हैं।

ये सभी बुद्धिजीवी वामपंथी इतिहासकार हैं, जिनकी लिखी हुई पुस्तकें पिछले 25 वर्षों से एन.सी.ई.आर.टी. द्वारा प्रकाशित की जा रही हैं। स्वाभाविक ही, इन पुस्तकों से इन सभी लेखकों को भारी आर्थिक लाभ होता है। ज्ञान की प्रगति के आलोक में इन पुस्तकों की समीक्षा होने पर वे अपूर्ण और पूर्वाग्रहपूर्ण दूषित प्रकट हो रही हैं। इन इतिहासकारों के नाम हैं– प्रो. रोमिला थापर, प्रो. आर. एस. शर्मा, प्रो. सतीश चन्द्र, प्रो. विपिन चन्द्र एवं प्रो. अर्जुन देव। ये सभी नाम वामपंथी शिविर के शीर्षस्थ नाम हैं। उनकी दृष्टि में इतिहास लेखन का मुख्य उद्देश्य इतिहास को द्वन्द्वात्मक भौतिकवाद के मार्क्सवादी सांचे में ढालकर प्रस्तुत करना है। मार्क्सवादी प्रभाव के कारण ये इतिहासकार मानव जीवन में आध्यात्मिक या नैतिक प्रेरणाओं को नकार कर केवल आर्थिक या भौतिक प्रेरणाओं को महत्व देते हैं। अक्तूबर 1971 में सैयद नूरुल हसन के शिक्षा राज्यमंत्री बनने के बाद एन.सी.ई.आर.टी. पर वामपंथियों का वर्चस्व स्थापित हो गया। उनके मार्क्सवादी पूर्वाग्रह के कारण 1968, 1986 और 1992 की राष्ट्रीय शिक्षा नीति में मूल्याधिष्ठित शिक्षा का राष्ट्रीय कार्यक्रम क्रियान्वित नहीं हो पाया। वे सदैव इसमें बाधक बने रहे। बच्चों पर से बस्ते का बोझ कम करने की सभी अभिभावकों की मांग की उपेक्षा करके वे अपनी मोटी, दुरूह और प्रेरणाशून्य पुस्तकों के माध्यम से अपनी काल-बाह्य विचारधारा को बच्चों पर थोपने और रायल्टी कमाने में लगे रहे। अब जब एन.सी.ई.आर.टी. ने स्वाधीनता प्राप्ति के समय से विभिन्न सरकारों के कार्यकाल में बनायी गयी शिक्षा नीतियों को क्रियान्वित करने का संकल्प लेकर राष्ट्रीय पाठ्यक्रम का प्रारूप प्रकाशित कर

दिया तो ये वामपंथी इतिहासकार बौखला गए हैं और उन्होंने झूठा प्रचार प्रारम्भ कर दिया है कि इतिहास को पाठ्यक्रम से हटाया जा रहा है, इतिहास का साम्प्रदायीकरण या भगवाकरण किया जा रहा है। इस पाठ्यक्रम को अल्पसंख्यक विरोधी रंग देने की भी कोशिश की जा रही है। व्यक्तिगत आक्षेप और चरित्र हनन के ओछे हथियार का इस्तेमाल किया जा रहा है।

तब योग्य, अब क्यों अयोग्य ?

वही वामपंथी और दामपंथी कहे जा रहे हैं कि एन.सी.ई.आर.टी. के निदेशक पद पर डा. जे.एस. राजपूत को केवल इसलिए बैठाया गया है क्योंकि वे प्रयाग विश्वविद्यालय में वर्तमान मानव संसाधन विकास मंत्री डा. मुरली मनोहर जोशी के छात्र रह चुके हैं और इसलिए शिक्षा के भगवाकरण में उनका उपकरण बन सकते हैं। यह झूठ बोलते समय वे भूल जाते हैं कि डा. राजपूत 1974 में एन. सी.ई.आर.टी. में प्रोफेसर पद पर चुने गए थे, जब प्रो. रईस अहमद निदेशक थे और नूरुल हसन केन्द्रीय शिक्षा मंत्री थे। उसके बाद वे कांग्रेसी शिक्षा मंत्रियों पी. शिवशंकर और अर्जुन सिंह के द्वारा अत्यन्त महत्वपूर्ण पदों पर नियुक्त हुए। वी. पी. सिंह के प्रधानमंत्रित्व काल में उन्हें बाल भवन सोसाइटी का अध्यक्ष बनाया गया। इन लोगों ने डॉ. जोशी के पूर्व छात्र को इतना आगे क्यों बढ़ाया? स्पष्ट है, ये व्यक्तिगत आलोचनाएं राजनीतिक विद्वेष से प्रेरित हैं।

व्यक्तिगत स्वार्थ एवं राजनीतिक विद्वेष से प्रेरित इस प्रचार अभियान में झूठ का कितना खुलकर सहारा लिया जा रहा है, यह सर्वोच्च न्यायालय के पूर्व मुख्य न्यायाधीश एवं सुप्रसिद्ध न्यायविद् श्री वी.आर. कृष्ण अय्यर के पत्राचार से प्रकट हो जाता है। वामपंथियों ने न्यायमूर्ति अय्यर को 'अखिल भारतीय शिक्षा बचाओ समिति' के अध्यक्ष पद पर अपने नाम को इस्तेमाल करने के लिए मना लिया और उनकी ओर से प्रधानमंत्री श्री अटल बिहारी वाजपेयी के नाम नवम्बर, 2000 में एक लम्बा पत्र मानव संसाधन विकास मंत्रालय और एन.सी.ई.आर.टी. की शिक्षा नीति के विरुद्ध लिख दिया। इस पत्र को बिहार माध्यमिक शिक्षक संघ की पत्रिका 'प्राच्य प्रभा' के दिसम्बर, 2000 के अंक में छाप दिया गया। संयोग से डॉ. राजपूत की निगाह 'प्राच्य प्रभा' के इस अंक में प्रकाशित पत्र पर पड़ गयी। उन्होंने उस पत्र में दिए गये प्रत्येक आरोप को निराधार एवं असत्य सिद्ध करते हुए एक लम्बा स्पष्टीकरण सीधे न्यायमूर्ति अय्यर को भेज दिया। डॉ. राजपूत ने अपने पत्र में यह भी लिख दिया कि यदि यह प्रधानमंत्री के नाम पत्र आपने स्वयं न लिखा हो तो कृपया मेरे स्पष्टीकरण को अनदेखा कर दें। न्यायमूर्ति ने डॉ.

राजपूत के पत्र को पूरा पढ़कर मानव संसाधन विकासमंत्री डॉ. मुरली मनोहर जोशी के नाम 4 अप्रैल, 2001 को पत्र लिखा कि 'मैंने प्रधानमंत्री के नाम पत्र रूपी एक लम्बे वक्तव्य पर हस्ताक्षर कर दिए थे। उस वक्तव्य का एन.सी.ई.आर.टी. के निदेशक डॉ. जे.एस. राजपूत ने जो स्पष्टीकरण मुझे भेजा है, उससे मैं पूरी तरह सन्तुष्ट हूं। अतः मैं एन.सी.ई.आर.टी. के विरुद्ध अपनी आलोचना को वापस लेता हूं।' प्रचार माध्यमों पर वामपंथी प्रभाव का इससे बड़ा प्रमाण और क्या हो सकता है कि न्यायमूर्ति वी.आर. कृष्ण अय्यर से सम्बन्धित यह महत्वपूर्ण समाचार 'हिन्दुस्तान टाइम्स' (21 अप्रैल) के अतिरिक्त और किसी दैनिक पत्र में नहीं छपा।

एक कांग्रेसी के विरुद्ध दूसरा कांग्रेसी :

वामपंथी बुद्धिजीवी अपने झूठे प्रचार अभियान में ऐसे सब लोगों का उपयोग कर रहे हैं जो अपने व्यक्तिगत, साम्प्रदायिक या राजनीतिक रागद्वेष के कारण वर्तमान सरकार का विरोध करने पर तुले हुए हैं। ऐसा ही एक नाम है राज्यसभा के कांग्रेसी सदस्य एडुआर्डो फ़लेरियो का। पुर्तगाल की राजधानी लिस्बन में जन्मे और शिक्षित हुए ये सज्जन राजीव गांधी और पी.वी. नरसिंह राव की सरकार में राज्यमंत्री पद का उपभोग कर चुके हैं और राष्ट्रीय जनतांत्रिक गठबन्धन सरकार के बनने के पहले दिन से उसके विरोध में जुटे हुए हैं। कुछ समय पहले वे ईसाई संस्थानों पर हमलों के विरुद्ध चर्च प्रेरित अभियान की अगुवाई कर रहे थे। उन्होंने ईसाई सांसदों का एक मंच भी खड़ा किया था और अब उन्होंने शिक्षा नीति को लेकर एक संसदीय मंच बनाने की घोषणा की है। इसका अर्थ यह हुआ कि वरिष्ठ कांग्रेसी नेता श्री शंकर राव चव्हाण की अध्यक्षता में बनी सर्वदलीय संसदीय स्थायी समिति को वे पर्याप्त नहीं समझते और अपनी डेढ़ चावल की खिचड़ी उन्हें अलग से पकाना आवश्यक लग रहा है। उनकी तथाकथित संसदीय चौकसी समिति के केवल पांच नाम ही अब तक सामने आए हैं और वे हैं, उनके स्वयं के अलावा समाजवादी पार्टी के फिल्म अभिनेता राज बब्बर, जमाते इस्लामी के प्रशंसक और स्थायी हिन्दुत्वविरोधी पत्रकार कुलदीप नय्यर, लालू यादव की जद के राज्यसभा सदस्य भंते धम्मा वीरियो एवं नेशनल कान्फ्रेंस के शरीफुद्दीन शरीफ। फ़लेरियो अपने राजनीतिक प्रभाव का समाचार पत्रों एवं संसद के मंच से पूरी तरह उपयोग कर सरकार की शिक्षा नीति के विरुद्ध अपप्रचार करने में लगे हैं। उनका स्वयं जीवनभर शिक्षा क्षेत्र से कोई सीधा सम्बन्ध नहीं रहा है। उन्हें उस नकारात्मक मानसिकता का प्रतीक कहा जा सकता है जो आज भारतीय राजनीति पर बुरी तरह हावी है और जो स्वस्थ रचनात्मक बहस के बजाय चरित्र हनन, हो-हल्ले और झूठ को दोहराते रहने का रास्ता अपना रही है।

नकारात्मक मानसिकता :

इस नकारात्मक मानसिकता का एक निर्लज्ज उदाहरण राजस्थान की कांग्रेसी सरकार की पाठ्यक्रम नीति में देखने को मिल सकता है। राजस्थान में कांग्रेसी शासन की वापसी के बाद उन्होंने पहला काम पाठ्यक्रम संशोधन का किया। राजस्थान के शिक्षामंत्री की अध्यक्षता में 4 जून, 1999 को सम्पन्न उच्चस्तरीय बैठक में पाठ्यक्रमों में जो संशोधन सुझाए गए, वे न केवल संकुचित राजनीतिक विद्वेष को प्रकट करते हैं अपितु राष्ट्रभक्ति और ऐतिहासिक महापुरुषों के प्रति अवमानना का भाव भी प्रतिबिम्बित करते हैं। कक्षा 11 और 12 के लिए राजनीति शास्त्र और अर्थशास्त्र विषयक पुस्तकों में से हर जगह दीनदयाल उपाध्याय द्वारा प्रस्तुत एकात्म मानववाद की विचारधारा को हटाने का निर्णय लिया गया। इतना ही नहीं तो उनकी जगह जवाहरलाल नेहरू के विचारों को रखने का आदेश दिया गया। यह बात तो समझ में आ सकती है कि जवाहरलाल नेहरू के विचार को जोड़ा जाए किन्तु इसके लिए दीनदयाल उपाध्याय जैसे मौलिक और श्रेष्ठ विचारक को हटाने का क्या औचित्य है? राजनीति विज्ञान कक्षा 11 के प्रथम पत्र में भीमराव अम्बेडकर और जयप्रकाश नारायण के विचारों को सम्मिलित करने की व्यास समिति की अनुशंसा को भी ठुकरा दिया गया। माध्यमिक गद्य-पद्य संचयन कक्षा 10 में से अरुण यह मधुमय देश हमारा एवं राष्ट्र की अवधारणा शीर्षक पाठों को, जो देशभक्ति और राष्ट्रीयता की भावना जगाते हैं, निकाल दिया गया। कक्षा 9 के लिए त्रिविधा नामक पाठ्य पुस्तक में से महाराणा प्रताप की शूरता और दृढ़ता को प्रकट करने वाले वाक्यों को हटाने का निर्देश दिया गया।

क्या यह आश्चर्य की बात नहीं कि राजनीतिक संकुचितता और विद्वेष के इतने घिनौने कृत्य पर वामपंथी बुद्धिजीवी और उनसे प्रभावित प्रचार माध्यम चुप्पी साधे हुए हैं? एक ओर भाजपानीत सरकार है जो पिछली कांग्रेसी सरकारों के समय निर्धारित राष्ट्रहित नीतियों के क्रियान्वयन का साहस दिखा रही है और दूसरी ओर चर्च समर्थक फलेरियो और वामपंथी बुद्धिजीवी हैं जो विरोध के लिए विरोध कर रहे हैं।

Dharma, Secularism and Education

—Atul Rawat

One may hold views which may be absolutely anti-religion but no one can deny the significant role that religion has played in the evolution of mankind. Here it must be made absolutely clear that the meaning of religion should not emphasise the dogmatic part of it alone. The spirituality and philosophy have certainly more important bearings on the most important impact that religions have had on the history of mankind. The values flow from the same aspects of religion in carrying these values down the generations. Thus, religion has come to occupy a very central place in the evolution of values which in reality distinguish man from other living beings. This place is so significant and central that until otherwise proved, the origin of most of the values (be they social or moral, universal or eternal, humanistic or democratic) can be easily sought in religion.

Very interestingly, it would not be contradiction in terms to point out that in Indian context the values of secularism have also evolved from the wider values or virtues and righteous code of social and moral behaviour which itself is a part of Dharma, if not merely religion. After all we understand secularism not in anti-Dharmic context but rather as *Sarva Dharma Sambhav*. This Indian form of secularism is a much more evolved form of secularism because it is more inclusive and teaches how to respect not only one's own beliefs but also the ones belonging to others. The very same inclusive idea is represented in the National Curriculum Framework recently published by the NCERT when it mentions that religion is "not the only source of essential values". It clearly does not negate the views of those who do not believe in religion as they on the other hand seek to do. The basic principle of *neti-neti* as we have inherited from our *upanishadic* thought is one of the foundation rocks of even our ideas of secularism. Seen in this perspective the NCF does not contradict the NPE when it underlines the need to promote values such as India's common cultural heritage, egalitarianism,

democracy and secularism, equality of sexes, removal of social barriers and inculcation of the scientific temper". When the NPE pleads that the education should foster universal and eternal values, where is it contradicting religion or spirituality as the source of these values ?

It is a universal desire, as NPE also mentions, that the value education "should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism". The values emanating from *Dharma* do not contradict this cherished universal desire. The commonly known ten essential qualities of *Dharma* which, among others, include truth & compassion, do not contradict the values enshrined in the NPE or vice versa. On the other hand, *Dharma* is the promoter of these values. One is reminded of Gandhiji's views. His solution to the problem of communal disharmony was not the negation of religions but rather in becoming true adherents of one's own religion. He wanted Hindus to be better Hindus, Muslims to be better Muslims, Sikhs to be better Sikhs and so on. This is because he understood essential goodness of all religions. Running away from Dharma or even nurturing hostility against it, as seems to be the desired course of the understanding of secularism by our Leftist friends, does not suit the Indian ethos. It should be clearly mentioned that freedom to have faith in any religion should not at any cost, be sacrificed at the altar of anti-religion secularism in which few believe in this land. The problem crops up when one tries to ignore the Indian heritage and interprets the term secularism in absolutely the western context, where it has come to mean more or less anti-religionism.

On the other hand, Indians see it in context of *Sarva Dharma Samabhav* or equal respect to all religions which, in turn, would mean respecting others' faiths as much as one respects one's own faith. Moreover, one should not take a limited view of our heritage. If one were to be colour-blinded by secularism of anti-religion variety, only then one would exclude **Dharma** and **Sarva Dharma Samabhav** from our national heritage. When the NPE mentions that the value education has "a profound positive

content based on our heritage. Can heritage exclude our *Dharmic* heritage, that too in the context of values. The greatest example can be seen in the Lok Sabha of India itself, the motto of which is "**Dharmachakra Pravartanaya**". It is very clear that our founding fathers had no illusions about the meaning and concept of **Dharma** and secularism.

The criticism about "education about religions" can also be understood in the very same context. Initially the objection to education "about religions" that it is not different from "religious education" came in the Indian History Congress. Interestingly, the resolution was moved by none other than a learned professor who himself teaches a paper on the subject of religion in ancient India. Would it not be twisting the truth if one claimed that he was imparting "religious education" (the historical part of it)?

Clearly, the reasons of this criticism are more than academic. Moreover, no one has ever claimed that the present curriculum provides religious education as some have claimed. On the contrary, it has been time and again emphasized that our children need to know more about other religions. Is it not a common knowledge that many a time due to sheer ignorance, many people congratulate Muslims on Muharram day? This kind of a situation can only be salvaged when we know each other's religions and about their fundamental unity. That can happen only when we impart to our children "education about religions". It is also important to inculcate in them the values of *Sarva Dharma Samabhav* and not the values of anti-religion brand of secularism. The latter will only teach them to hate their own religion as well as others' religions. That would be nothing short of a catastrophe. Further, this anti-religion brand of secularism alienates individuals from their own society and uproots them from their own cultural moorings. This would lead to disintegration of the basic social fabric. The only solution to these problems can be found in the Indian thought and traditions. Our Leftist friends are unnecessarily worried. They should open their minds to Indianness also. Their western oriented mindset could only make the already complex situation all the more worse.

Vivekanand on Decolonizing Education

N.S. Rajaram

While India is politically free, it remains spiritually colonized. To attain spiritual freedom education must follow the vision of sages like Swami Vivekananda.

Freeing Education

In 1891, speaking to a group of young men, Swami Vivekanand said: "Study Samskrit, but along with it study Western sciences as well. Learn accuracy, my boys, study and labor so that the time will come when you can put our history on a scientific basis...... The histories of our country written by English writers cannot but be weakening to our minds; for they talk only of our downfall. How can foreigners, who understand very little of our manners and customs, or our religion and philosophy, write faithful and unbiased histories of India? Naturally, many false notions and wrong inferences have found their way into them. Nevertheless they have shown us how to proceed making researches into our ancient history. Now it is for us to strike out an independent path of historical research for ourselves, to study the *Vedas* and *Puranas* and the ancient annals (*Itihasas*) of India, and from them make it your *sadhana* (disciplined endeavor) to write accurate, sympathetic and soul-inspiring history of India. It is for Indians to write Indian history".

He then went on to observe: "...you never cease to labor until you have revived the glorious past of India in the consciousness of the people. That will be the true national education, and with its advancement, a true national spirit will be awakened."

This is more relevant today than ever, when we are in the midst of what is virtually a cultural war with rising Indian nationalism on one side and residual colonial, anti-national interests and their foreign allies on the other. These anti-national forces are engaged

in a desperate struggle for survival — to preserve their perks and privileged positions gifted to them by their former colonial masters, and their successors. After a promising beginning, the congress party is now virtually the estate of a foreign woman with no record of service to India and without any sensitivity to Indian education and culture. To see this in the proper perspective, it is useful to have some background.

Scientific brilliance, but dismal humanities

It is now over half a century since India achieved independence from colonial rule. More significantly, after several centuries of alien domination during which the ancient civilization of India was struggling for survival, it is last coming into its own. Its first intellectual manifestations are already here — in the brilliance that Indian scientists and technologists have begun to display in a wide range of subjects in science and technology. But in the field in which India has the greatest to contribute — in spirituality and the humanities — she has yet to break free of her colonial past. India continues to be portrayed in terms of colonial stereotypes by her own intellectuals. This is mainly because the education system established during the colonial period was allowed to flourish even after independence. This has given rise to an intellectual elite in India that has failed to make its mark in the world today. In Western academia, Indian humanities scholars are contributing little more than footnotes faithful to the stereotypes shaped by colonial ('White Man's Burden') and Marxist ideologies. Rightly or wrongly, they believe that it is the only path to academic recognition. They have no roots in India.

Sri Aurobindo had foreseen this long ago. He wrote, "That Indian scholars have not been able to form themselves into a great and independent school of learning, is due to two causes; the miserable scantiness of the mastery in Samskrit provided by our universities, crippling to all but born scholars, and our lack of sturdy independence which makes us over-ready to defer to European [and Western] authority."

Failure of English Education

What lurks behind this strange dichotomy – of excellence in technical fields accompanied by near paralysis in the humanities ? To understand this, we need to look closely at India's experience with English education in the years and decades following Independence. I suggest that the educational choices, partly responsible for India's technical excellence have contributed also to her failure in the humanities. What is needed, then, is a robust alternative that retains technological strength while providing a foundation for the flowering of independent schools of thought in the humanities.

Although much heralded, English education in India has not been a major success. After nearly fifty years of government support, supplemented by massive infusion of money from outside sources like the Christian missions and private schools, all it has done is to create a small self-serving urban elite that for the most part, is committed only to careerism and personal advancement. No benefits have accrued at the grassroot level, where educational opportunities remain as limited as ever. If anything, the situation is even worse, for, this self-serving elite, while capturing the Lion's Share of the resources, has contributed little to the cause of educating the children.

This is not to suggest that English should be rejected. The proper place for English is for it to be taught as a technical subject, not made the most important part of the curriculum. English is useful in technical disciplines and as a medium of international communication. It is not suitable, and has in fact failed dismally, when it comes to the humanities. Overemphasis on English in humanities has made India little more than a minor satellite of Western scholarship. Many, if not most Indian historians, sociologists and others know Indian tradition only through English translations. In addition, it has created an unhealthy social divide.

Those that attend English schools tend to come from urban affluent and upper middle class background. For the most

part, they couldn't care the least, about the common people. They have their faces turned to the West, of which they copy mainly the worst elements. By and large they detest and fear everything about India, specially Hinduism. This is a hangover from the colonial era — not different from the state of affairs described by Sir Charles Trevelyan as far back as in 1838:

"Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus.......... The young men brought up in our seminaries, turn with contempt from the barbarous despotisms under which their ancestors groaned..... Instead of regarding us with dislike, they court our society... the summit of their ambition is, to resemble us."

A more infuriatingly condescending — if not contemptuous — description would be hard to find. And yet, this passage, written in 1838, accurately reflects the state of mind of much of the intellectual elite even today. It is nothing less than a national tragedy that the intellectual life and education after Independence was allowed to fall into their hands. At the same time, it should be recognized that this is exactly what Macaulay and the British wanted — collaborators more loyal to the foreign rulers and colonial values than to their own people and culture. Macaulay stated what the British goals were:

"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect."

Dr. Ananda Commaaraswami described the result as follows : "A single generation of English education suffices to break the threads of tradition and create a non-descript and superficial being deprived of all roots — an intellectual pariah who does not belong to the East or to the West, the past or the future. Of all Indian problems, the educational is the most difficult and the most tragic."

One can only call this spiritual emasculation. India's misfortune is that this alienated elite — created by the rulers of a bygone age — still dominates and controls India's education and intellectual life. It is a worse kind of domination than any caste domination that ever existed. In fact, it is a new caste — the supercaste of the English educated elite. But unlike the caste leaders of yore, it is incapable of shouldering responsibility or leadership. It only dominates resources and craves for privilege and status, while offering servility to alien values and even individuals.

The grip of alienation

The British have left but the system put in place during their rule — of spiritual emasculation in the name of education — is still with us. Its products are brought up to disregard everything Indian — especially Hindu — but uncritically accept anything coming from the West — like Marxism. With the end of European Imperialism, Marxism became the shelter of these intellectuals. Surveying the scene a century and a half later, Ram Swarup commented on the continued existence of this anachronistic state of mind:

"......the Euro-Colonial-Missionary forces triumphed, represented by soldier-scholars like J.S. Mill, Hegel, Macaulay, Marx and many others. They were thoroughly Eurocentric and they looked at Indian and other countries of the East with contempt and condescension.... They taught several generations of Indians how and what to think of themselves. They even borrowed the West's contempt for their own people. Traditional India, during its recovery and reaffirmation, finds itself most fiercely opposed by these elite forces at home......

"This anti-Hinduism of the Hindus, their Missionary-Macaulayite-Marxist view of themselves, their culture, religion and their history, is the most powerful legacy the European contact has left behind."

This is not very different from the sense of alienation that many Muslims, not only of India, but all non-Arab societies feel

towards their ancestral cultures. They reject their own cultures and copy Arab mores and manners of a thousand years ago; and this despite the fact that the major Arab states themselves today are little more than the protected flock of western interests, terrified of enemies from within and without. This shared sense of alienation is what has brought the Indian Muslim leaders and former (Westernized) Marxists together. The distinguished Pakistani thinker and critic of Islam, Anwar Shaikh, has this to say on the topic:

"This cultural following of the foreigners [Arabs] has assumed slavish mentality, because whatever they think or do, must conform to the patterns of thinking and doing set by the Arabian soil and culture. As a result, the foreign [non-Arab] Muslims have little or no loyalty to their own motherlands for being devoid of any national honour. This is nothing but the miracle of the Prophet who imposed the everlasting hegemony of his own [Arab] people on Muslims of foreign nations."

As V.S. Naipaul put it, "Only the sands of Arabia are sacred." And Shaikh goes on to note that several countries, like Egypt, for instance, that had great civilizations going back many centuries before the advent of the Prophet and Islam, gave up their identities and now call themselves "Arab countries" after the people who subjugated them. Somehow they were made to feel a deep sense of shame about their great past and accepted this now defunct imperialist movement as their true identity. As he observed:

"It is amazing how Muslims of India, Pakistan, Bangladesh and African origin deny nationality of their own and claim to be Muslims only. This is the result of the psychological dominance of the Arab culture through Islam."

From all this, it is clear that the educational policy of post-Independence India has failed dismally to provide a real alternative to alienating educational systems growing out of India's colonial

past — Islamic as well as British. Fostering anti-Indian (and anti-Hindu) stereotypes has become an established part of this 'education' imparted in convents and madrasas. It later became 'official' educational policy, thanks to the political influence of the intellectual elite and the opportunism and the sense of inferiority of the political leaders that came to dominate Independent India. The perpetuation of such values has created two alienated classes: a large and backward population of Muslims with a ghetto mentality, and a self-serving pseudo-Westernized elite concerned about its privileges.

Samskrit is the foundation of humanities

This mentality is a great burden on the nation. For India to make any progress at all, it is clear that this grip of alienation must be broken. It is of paramount importance to build an educational infrastructure rooted in Indian values — one that can absorb good ideas from everywhere without becoming a slave to each fleeting fashion coming from the West. This is particularly the case in the humanities, for it is the humanities that provide thinkers and national leaders. To achieve this, the teaching of Samskrit holds the key. At least, I fail to see an alternative. And experience suggests that such an education is also practical and much less wasteful of human resources. Above all, it has the potential to reach and transform children at the grassroots level and unlock their creativity.

If this happens, I foresee a time when the basic education will be conducted in regional languages, while higher education in the humanities will use Samskrit as the medium. Samskrit is also ideally suited for computers. A complete description of Samskrit exists in the form of *Panini's Ashtadhyayi*. This can be used to obtain a computer implementation of a useful subset of Samskrit, if it has not been done already. This has the potential to open a new line of research on technology also.

Upon any suggestion that Samskrit be made the common language for Indian students, any 'expert' in academia and the

English language media will jump up and shout that this will set India back in education, especially in science and technology.

This is entirely unfounded. Japan, Korea, Taiwan, Israel and many other countries that use their native languages are far more advanced in science and technology than India. Those countries that remain backward are former European colonies like India that are clinging to their colonial heritage and language. The main cause of this backwardness is the monopolization of intellectual life and education by an alienated elite that prospered under colonial patronage, which is exactly the situation in India today. While many Muslims are holding on to an illusion of past glory, the Westernized elite is trying to perpetuate itself as the legitimate successor to its former colonial masters. This has shut out the great majority of young people who are the country's real resource. Greater emphasis on English will make the situation only worse, by narrowing the talent pool further.

In any event, these 'experts' objecting to the use of Samskrit have absolutely no interest in educating and uplifting children at the grassroots level. They are interested only in monopolizing resources and promoting their own careers while making almost no contribution to the national well-being. The situation is particularly serious in the humanities at central universities like JNU, dominated by this Westernized elite. It frustrates them that their skills are not in demand in the West that they worship. So they do their damage staying home, through propaganda, by projecting the very anti-India — particularly anti-Hindu — stereotypes, which they have acquired during the course of their education. They pose as experts on Indian history and culture, and yet never miss an opportunity to abuse the civilization into which they were born. They have failed dismally in the last fifty years when they had every opportunity. They are, therefore, the last people on earth who should be complaining about new educational initiatives. They must admit their failure in good grace and let others try.

Broaden the talent pool

At the same time, I am not suggesting that English be removed from education, but only emphasizing that it is necessary to broaden the opportunities, which in turn will broaden the talent pool. I fully understand that getting rid of English would be extremely unwise. It can continue as before. All I am suggesting is that Samskrit be made the universal language at the introductory level. It has a level of acceptance and even an honored position in all parts of India and at all social levels, which no other language can match. I have not the least doubt that it will gradually expand through the curriculum and become the language of learning and research throughout India and possibly some other countries of the world.

The role of English will only change from its present dominant position to one of being the technical medium. It is not after all the responsibility of Indians to produce literature in English. What English literature Indians do produce (outside the technical fields) is unlikely to last beyond a generation. Nor can English ever be a substitute for Samskrit when it comes to the study of India, especially in building independent schools of thought in the humanities. Using Samskrit as a foundation for Indian humanities will substantially raise the level of scholarship.

It is also worth noting that the achievements for which Indians are respected worldwide, like in science and technology, are not the result of Macaulayite education. They receive their basic education at all kinds of institutions. (I know this from personal experience as a student, teacher and practitioner.) Convents and other western-colonial oriented schools offer no advantages when it comes to science and technology. In these fields, substance counts for more than style. Copying the latest fashions does not lead to scientific or any kind of excellence. Because of lack of substance, it creates an illusion.

At the same time, it is interesting, but not surprising, that significant advances even in the humanities, especially history,

have come from scholars who are not products of these elite institutions. From the discovery of the Sarasvati River to the decipherment of the Indus script, it is the work of outsiders like Wakankar, Talageri, Jha and others that has led to the revolution in our understanding of ancient India. Elite institutions like the Jawaharlal Nehru University have nothing to show in this regard. (They have nothing to show in science and technology either, but that is a different story.) On the other hand, some of its members have joined hands with some Western scholars to discredit all new findings that threaten their colonial orientation.

Originality and free thinking

Another major disadvantage of using English in elementary education is that it imposes a severe burden on children at a time when they should be exploring ideas with unfettered minds and learning about the world around them. At an age when children should be experimenting and learning about new things, they are being asked to master a totally alien language in an artificial way — through grammar drills and rote memorization.

Thus their creativity and originality are being stifled at a period in life — say from five to twelve years of age — when the human mind is at its most flexible. This kind of 'education' turns them into mindless imitators. This is the greatest weakness of the current educational system. It is a tragic waste of human resources.

This terrible method of education accounts for the fact that the English educated elite of India is generally incapable of any original thinking or the generation of fresh ideas. They can only borrow, imitate and copy. Their creative impulse has been stifled through the imposition of English at a very early age.

This also destroys all self-confidence with the result that they will never feel strong enough to challenge anything coming

from the West and hold their own. Having been taught only to imitate, they carry with them the attitude that they can never be as good as those whom they seek to copy. This is programmed inferiority complex.

This sense of inferiority comes to the fore whenever there is a contentious issue between Western and Eastern scholarship. As I know from personal experience, such people, especially intellectuals, instinctively line up behind the Westerner. They find security and status in such a stand. They are terrified of having to stand on their own legs and defend a position on merits. They lack the intellectual and the moral equipment to take an independent stand.

It is clear, therefore, that such people can never be leaders, but only followers and courtiers in a congenial setting — like the family court set up by Smt. Sonia Gandhi. They compensate for this deeply ingrained sense of inferiority by looking down upon their countrymen, and clinging to status symbols — like the Doon School, St. Stepehen's College and other benighted anachronisms of the colonial era. The foundation of colonial education was weakness created through alienation leading to spiritual emasculation. But happily there is a powerful alternative if only India's leaders are prepared to grasp it.

Vivekananda on Education

Swami Vivekananda had profound insight into the needs of national education. Probably the greatest insight that he brought to the problem was the recognition that education must focus on strength, which alone builds self-confidence. This is the exact opposite of Macaulay's vision, which was to make Indians weak and dependent on the West by uprooting them form their ancient traditions. This is what I earlier called 'spiritual emasculation.'

Vivekannanda would have none of it. For him the purpose of education was to create strong and independent men

and women who in turn would create a strong society and a strong nation. He wanted everyone to be physically, mentally, and above all spiritually strong. His follower Sister Christine put it this way:

"He refused to solve our problem for us. Principles he laid down, but we ourselves must find the application. He encouraged no spineless dependence upon him in any form, no bid for sympathy. "Stand upon your own feet. You have the power within you!" He thundered. His whole purpose was not to make things easy for us, but to teach us how to develop our innate strength. "Strength! Strength!" He cried, "I preach nothing but strength..."

For this reason he called education 'man-making', though by 'man' he meant a spiritually strong human being rather than a mere male. Again in the words of Sister Christine:

"From men he demanded manliness and from women the corresponding quality for which there is no word. Whatever it is, it is the opposite of self-pity, the enemy of weakness and indulgence. This attitude had the effect of a tonic. Something long dormant was aroused and with it came strength of freedom. We were taught to think things through, to reject the false and hold to the true fearlessly. In this process much that had seemed worthwhile and of value was cast aside. Perhaps our purposes and our aims had been small and scattered. In time we learnt to lift them into a higher purer region, and to unite all these little aims into one great aim, the goal of which is the real purpose of life, for which we come to this earth again and again."

What a contrast to the spiritual emasculation produced by Macaulayite education!

This is what the goal of education should be — and not to produce emotional and spiritual weaklings that throng the courts of anyone who has a few crumbs to throw from the table. It is worth recalling what the great historian Edward Gibbon said, speaking of the fall of the Greeks to the Romans: "Greeks valued

security more than freedom. In the end they lost both — security and freedom." This is what is happening to the Macaulayite elites who are clinging desperately to their colonial umbilical cord — from Sonia Gandhi's court to the few crumbs thrown at them by Western institutions. They have sold their freedom for the sake of security, but they will end up losing both. That is the lesson of history.

It is time that India, her educational system in particular, came out of this spiritual prison and made itself a proud and free nation. To achieve this goal, we have before us the teachings and the example of intellectual warriors like Sri Aurobindo and Swami Vivekananda. As Sister Nivedita wrote of the presence of Vivekananda before the great Chicago Parliament of Religions:

"Monk, they called him, not unwarrantably, but warrior monk he was, and the first impression was the warrior rather than the monk, ... and his figure was instinct with pride, with pride of country, pride of race — the representative of the oldest of living religions. India was not to be shamed before the hurrying arrogant West by this her envoy and son. He brought her message, he spoke in her name, and the herald remembered the dignity of the royal land whence he came. Purposeful, virile, strong, he stood out a man among men, able to hold his own."

No wonder Sister Christine who saw him there proclaimed: "Blessed is the country in which he was born, blessed are they who lived on this earth at the same time, thrice blessed are the few who sat at his feet."

Should not he and sages like him be our guides, rather than the spiritual eunuchs produced by Macaulayite education?

SECTION - IV

Sanskrit

What they say about the Language (Samskrit)

"Samskrit was at one time only language of the world. It is more perfect and copious than Greek and Latin."

- Prof. Bopp

"Samskrit is the origin of modern languages of Europe."

- Mr. Dubois

"Samskrit is the unsurpassed zenith in the whole development of languages yet known to us."

- Wilhelm von Humboldt

"The intellectual debt of Europe to Samskrit literature has been undeniably great. It may perhaps become greater still in the years that are to come. We (Europeans) are still behind making even our alphabets a perfect one.

- Prof. Macdonell

"The language of Samskrit is of a wonderful structure, more perfect than Greek, more copious than Latin and, more exquisitely refined than either. Human life would not be sufficient to make oneself acquainted with any considerable part of Hindu literature."

- Sir William Jones

"Samskrit is the greatest language of the world."

- Max Muller

"India was the motherland of the race and Samskrit the mother of Europe's languages...Mother India is in many ways the mother of us all."

- Will Durant

"If Samskrit would be divorced from the every day life of the masses of this country, a light would be gone from the life of the people and the distinctive features of Hindu culture which have won for it an honoured place in world-thought would soon be affected to the great disadvantage and loss both of India and of the world."

- Sir Mirza Ismail

"Samskrit is not a language of any particular sect or creed. It is the language of every Indian."

- Fakhruddin Ali Ahmed

"Panini's grammar is not only considered a masterpiece of close reasoning and artistic arrangement, but remains till today unsurpassed in its economy of words to describe linguistic features."

- Dr. Rajaramanna

"Samskrit has moulded the minds of our people to the extent to which they themselves are not conscious. Samskrit literature is national in one sense, but its purpose has been universal. That was why it commanded the attention of people who were not followers of a particular culture."

- Dr. S. Radhakrishnan

"Samskrit is, thus, for India the symbol and substance of its national unity and as a connecting bond with Asia and the world... to study and disseminate Samskrit among the people, not as an ideological fetish but as a living and rich language, would not only be a tribute to Kalidasa but way of preparing ourselves for the future".

- K. R. Narayanan

"If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly that it is the Samskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue. If our race forgets the Buddha, the Upanishads and the great epics (Ramayana and Mahabharata), India would cease to be India."

- Jawaharlal Nehru

"Without the study of Samskrit one cannot become a true Indian and a true learned man."

- Mahatma Gandhi

"Samskrit language, as has been universally recognized by those competent to form a Judgment, is one of the most magnificent, the most perfect, the most prominent and wonderfully sufficient literary instrument developed by the human mind."

- Sri Aurobindo

Ambedkar on the Official Language of India

— *The Sunday Hindustan Standard*
11th September, 1949

"Samskrit as official language of the Indian Union"

AMENDMENT TO DRAFT PROVISION;
AMBEDKAR AMONG SIGNATORIES

New Delhi 10th September. India's law Minister, Dr. B. R. Ambedker was among those who had sponsored Samskrit as the official language of the Indian Union. One of his supporters was Dr. B. V. Keskar, India's Deputy Minister for External Affairs, another Mr. Naziruddin Ahmed.

Questioned about this move, Dr. Ambedakar asked a PTI correspondent this evening, "What is wrong with Samskrit?" An amendment seeking Samskrit to be India's official language will be taken up by the Constituent Assembly when the question of official language is considered by the House. Other signatories to the amendment are : Pandit Lakshmi Kant Maitra (West Bengal), Mr. T. T. Krishnamachari (Madras) Mr. G. S. Guha (Tripura-Manipur and Khasi States), Mr. C. M. Poonacha (Coorg), Mr. V. Ramaiah (Pudukottah), Mr. V. I. Munisway Pillay (Madras), Kallue Subba Rao (Madras), Mr. V. C. Kesava Rao (Madras) Mr. D. Govind Doss (Madras), Dr. P. Subbarayan (Madras), Dr. V. Subramaniam, (Madras), Mrs. G. Durgabai (Madras), and Dukshayani Velayudhan (Madras).

The amendment reads:

"310 A. (1) Official language of the Union shall be Samskrit.

(2) Notwithstanding anything contained in clause 1, of this article, for a period of fifteen years from the commencement of this constitution, the English language shall continue to be used for all the official purposes of the Union for which it was being used at such commenencement: provided that

the President may, during the said period, by order authorise for any of the official purposes of the Union the use of Samskrit in addition to the English language.

(3) Notwithstanding anything contained in this Article, the Parliament may by law provide for the use of the English language after the said period of fifteen years for such purposes as may be specified in such law."

Consequential changes substituting Samskrit for Hindi have also been suggested in the rest of the Articles.

CONCEPT OF SPIRITUALISM :

Spiritualism is neither a religion in itself nor does it belong to any particular religion. Its introduction in schools and colleges is the need of the hour. It will promote the concept of love, and serve as a unifying value-link among the students of different classes, sects, castes, regions, religions and nationalities.

Spiritualism conveys that there is unity in diversity. God is in everyone and everyone is in God. God has made man in His Own Image. The characteristics of a drop of ocean are the same as that of the ocean water. The end of spirituality is realising one's oneness with the one and all. It is only through inner unity with the Divine that we can obtain outer unity with all.

– A.K.Suri
Chandigarh

The Stand of All India Scheduled Caste Federation

Dr. Bhimrao Ambedkar, also wanted the Executive Committee of the All India Scheduled Caste Federation to pass a resolution on 10th September, 1949 in support of making Samskrit the official language of India. But he withdrew the proposal due to the opposition and the threat of walkout from young members of Executive Committee like Sri B. P. Maurya, who now regrets his opposition for Dr. Ambedkar's proposal in the following words:

> It is an admitted fact that Samskrit is the most scientific language. It is also an admitted fact that Samskrit is an ancient language, which has very accurate grammar. It will be appreciated by well-meaning persons if Samskrit is included in Modern Indian languages.
>
> I had the privilege to work with Babasaheb Dr. B. R. Ambedkar for a long period of 10 years. I had been the member of the National Executive Committee of Scheduled Caste Federation. Once, I think during the year of 1949, he wanted that the National Executive Committee of Scheduled Caste Federation should pass a resolution that Samskrit should be made the National Language of free India. Because of my inexperience, I opposed the resolution. Ultimately, the idea of the resolution was dropped. But Dr. B. R. Ambedkar made a press statement wherein he stated that Samskrit should be made the National Language of free India.*
>
> * Letter addressed to Director, NCERT on 14.02.2001

Extracts from the Judgement of the Supreme Court of India on Samskrit

In the Supreme Court of India, Civil Original Jurisdiction

WRIT PETITION (C) NO. 299 OF 1989

(ALONG WITH WP (C) NOS. 113-3/89, 1184/89, 601/89, 1571/89 AND 1041/89)

Shri Santosh Kumar & Ors. Etc. — **Petitioners**

Vs.

The Secretary, Human Resource Development and Anr. — **Respondents**

Judgement

Hansaria, J.

(Some Paragraphs)

1. A professor of the Cambridge university is deeply engrossed in his studies in his calm chamber. An agitated English soldier enters the study room and accuses the professor of not sharing the trauma of war, which he and many others like him are facing while fighting Germans. The professor calmly asks the young soldier, for whom he is fighting. Quick comes the reply that it is to defend the country. The wise man wants to know what is the country to defend, for which he is prepared to shed his blood. The soldier replies it is the territory and its people. On further questioning, the soldier says it is not only this but the culture of the country which he wants to defend. The professor quietly states that he is contributing to that culture. The soldier calms down and bows in respect to the professor and vows to defend with more vigour the cultural heritage of his country.

This is what is said to have happened during the Second World War when England was fighting almost a last ditch

battle of survival and all Englishmen contributed in their own way to the ultimate victory of England.

3. The above paragraph shows the concern for culture evinced even by the Westerners. So far as "We, the people of India" are concerned, they have always held in high esteem the cultural heritage of this ancient land. And to foretell our views, learning of Samskrit is undoubtedly necessary for protection of this heritage. The stream of our culture would get dried up if we were to discourage the study of Samskrit, and that too on the most tenable ground that if the Central Board of Secondary Education(for short 'the Board'). were to do so, it would have to make facilities available for learning of Arabic and Persian – these being also classical languages, which is the ground advanced by Addl. Solicitor General, Shri Tulsi, appearing for the Board, not being in a position to accept the prima facie view expressed by us on 19.7.94, when these cases had come up for hearing, that Samskrit should be included by the Board as one of the elective subjects in the syllabus along with Assamese, Bengali etc. which are the languages specified in the Eighth Schedule of our Constitution, mentioning about Samskrit being also an Eighth Schedule language. The desire to keep Samskrit out does not stop here, as the submission also is that, if Samskrit comes, the Board shall have to bring in languages like French and German. This is not all, as it is contended by the Addl. Solicitor General that the Board feels that arrangement may have then to be made for imparting education even in Lepcha, a language whose name many of the Indians might not have even heard.

4. We fail to appreciate at all the stand taken by a responsible body like the Board, which has been entrusted with the onerous duty of educating the youth of this country, "in whose hands quiver the destinies of the future" as the same is wholly untenable. Without the learning of Samskrit it is not possible to decipher the Indian philosophy on which our culture and heritage are based.

5. The question raised being important requires us, to answer it appropriately, to first know what our policy makers have said about the importance of Samskrit. We shall then apprise ourselves of the place of Samskrit in our educational ethos and shall finally see whether teaching of Samskrit is against secularism?

6. Being called upon to decide whether Samskrit is required to be included in the syllabus of the Board as an elective subject so far as teaching in secondary school is concerned, may we say at the threshold a few words on the importance of education as such. This point is not required to be laboured by us in view of the Constitution Bench decision of this court in Unnikrishnan's case, 1993(1)SCC645 in which the majority Judges well brought home the importance of education. According to the learned Judge, education is a preparation of living and for life here and hereafter and education is at once a social and political necessity. It was also observed that victories are gained, peace is preserved, progress is achieved, civilisation is built up and history is made, not in the battle-fields but in educational institutions which are seed-beds of culture. Education was, therefore, regarded as enlightenment and one that lends dignity to man.

7. The report of the Samskrit Commission (set up by the Government of India) which was submitted in 1957 speaks eloquently about the importance of Samskrit. We do not propose to burden this judgement with all that was said by the Commission in this regard. It would be enough for our purpose if we take note of some passages, finding place in the report which highlight the quality, substance, content and strength of Samskrit. At page 71 of the report it has been mentioned that Samskrit is one of the greatest languages of the world and it is the classical language par excellence not only of India but of a good part of Asia as well. At page 73 the report states that the Indian people and the Indian civilization were born, so to say, in the lap of Samskrit and it went "hand-in-hand with the historical development of the Indian people, and gave the noblest

expression to their mind and culture which has come down to our day as an inheritance of priceless order for India, nay, for the entire world". The report furtuer speaks at page 74 about the "great mental and spiritual link" of Samskrit and of it being the elder sister of Greek and Latin, and cousin of English, French and Russian.

8. There is no need to dilate on the importance of Samskrit further in our national ethos in view of what was stated by no less a person than the first Prime Minister of the country, Pandit Jawaharlal Nehru, in this regard, which is as below:

"If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly — it is the Samskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue."

Is teaching of SAMSKRIT against secularism?

9. Of the three objections mentioned by the Addl. Solicitor General regarding the inability of the Board in acting in accordance with the prima facie views expressed by us in our order dated 19.7.1994, the only objection which merits our close look is that if Samskrit were to be included as an elective subject, Arabic and Persian shall also have to be so done. The two other objections, namely inclusion of French and German also in the syllabus and of language like Lepcha do not deserve any consideration for obvious reasons.

10. The first objection needs our consideration because in some quarters there may be a feeling that by conceding to Samskrit alone as an elective subject, we would act against secularism which has been accepted by a nine-judge Bench of this court in S.R. Bommai Vs Union of India, 1994(3) SCC 1, as a basic structure of our constitution. It is apparent that we cannot give any direction about which it can be said that it is against the secularist requirement of our Constitution.

For the disposal of the cases at hand, it is not necessary to elaborately discuss what are the basic requirements of secularism in as much as in Bommai's case this exercise has been well done by the learned Judges. It would be enough for our purpose to note what some of the learned judges said in this regard. Sawant J., with whom one of us (Kuldip Singh J) agreed, quoted in para 147 of the report what Shri M.C.Setalvad had stated, on secularism, in his Patel Memorial Lectures, 1965. One of the observations made by Setalvad was that a secular state is not hostile to religion but holds itself neutral in matters of religion. The further observation in para 148 is that the State's tolerance of religion does not make it either a religious or a theocratic State. Ramaswami J. stated in para 179 that secularism represents faiths born out of the exercise of rational faculties and it enables to see the imperative requirement for human progress in all aspects and cultural and social advancement and indeed for human survival itself.

12. It would be profitable to note that according to Justice H.R.Khanna, secularism is neither anti-God nor pro-God; It treats alike the devout, the agonistic and the atheist. According to him, secularism is not anti-thesis of religious devoutness. He would like to dispel the impression that if a person is a devout Hindu or a devout Muslim, he ceases to be secular. This is illustrated by saying that Vivekananda and Gandhiji were the greatest Hindus. Yet their entire life and teachings embodied the essence of secularism (see his article The Spirit of Secularism as printed in Secularism and India: Dilemmas and Challenges edited by Shri M.M.Sankhdhar.)

13. We also propose to refer to what was said by the Samskrit Commission on the subject of "Samskrit and National Solidarity" in chapter IV of its report. The commission has, in this context, first stated that Samskrit is the "embodiment of Indian culture and civilisation." It then observes that the Indian people look upon Samskrit as the binding force for the different people of this great country, which was described as the greatest discovery which the Commission made as it travelled from Kerala to Kashmir and from Kamarupa to Saurashtra. The commission, while so travelling, found that

though the people of this country differed in a number of ways, they all were proud to regard themselves as participants in common heritage and that heritage emphatically is the heritage of Samskrit. According to the Commission, one of the witnesses who appeared before it went to the length of suggesting that if the Samskrit Commission had come before the States Reorganisation Commission, many of the recent bickerings in our national life could have been avoided. (pages 80 and 81)

14. From what has been stated above, we entertain no doubt in our mind that teaching of Samskrit alone as an elective subject can in no way be regarded as against secularism. Indeed, our constitution requires giving of fillip to Samskrit because of what has been stated in Article 351, in which while dealing with the duty of the Union to promote the spread of Hindi, it has been provided that, it would draw, whenever necessary or desirable, for its vocabulary, primarily on Samskrit. Encouragement to Samskrit is also necessary because of it being one of the languages included in the Eighth Schedule.

15. We, therfore, conclude by saying that in view of the importance of Samskrit for nurturing our cultural heritage, because of which even the official education policy has highlighted the need of study of Samskrit, making of Samskrit alone as an elective subject, while not conceding this status to Arabic and/or Persian, would not in any way militate against the basic tenet of secularism. (Emphasis supplied). There is thus no merit in the first objection raised by the Board.

16. In the aforesaid premises, we direct the Board to include Samskrit as an elective subject in the syllabus under consideration. Necessary amendment in the syllabus shall be made within a period of three months from today.

17. The writ petitions are allowed accordingly. No order as to costs.

Sd/-
(Kuldip Singh)

New Delhi

14 October 1994 Sd/- (B.L.Hansaria)

Samskrit Teaching Not Against Secularism

– Legal Correspondent
Hindustan Times, New Delhi, 7.10.94

Teaching of Samskrit, the embodiment of Indian culture and civilisation, in schools is not against 'secularism' the Supreme Court ruled today.

The ruling was given by a Division Bench comprising Mr Justice Kuldip Singh and Mr Justice B.L. Hansaria, while directing the Central Board of Secondary Education (CBSE) to include, within three months, Samskrit as an elective subject in its Secondary School syllabus.

Mr Justice Hansaria in his 11 page judgment observed that "teaching of Samskrit alone as an elective subject can in no way be regarded as against secularism. Indeed, our Constitution requires giving a fillip to Samskrit because of it being one of the languages included in the Eighth Schedule".

While accepting a plea of making Samskrit alone as an elective subject, the court said if the same status was not given to Arabic or Persian, it would not in any way militate against the basic tenets of secularism.

Referring to the concept of secularism, the judges said that secularism was neither anti-God, nor pro-God; it treats alike the devout, the agonistic and the atheist.

Quoting Justice H.R. Khanna, a former judge of the Court, Mr Justice Hansaria in his judgment said, that "he would like to dispel the impression that if a person is a devout Hindu or a devout Muslim, he ceases to be secular." The judges further illustrated it by saying that Vivekanand and Mahatma Gandhi were the

greatest Hindus yet their entire life and teaching embodied the essence of secularism.

The judges said: "A secular State is not hostile to religion but holds itself neutral in matters of religion. The state's tolerance of religion does not make it either a religious or a theocratic state."

The court also referred to a report by the Samskrit Commission on the subject of "Samskrit and National Solidarity" which said that the Indian people look upon Samskrit as the binding force for the different people of this great country. The commission also observed that though the people of this country differed in a number of ways, they all were proud to regard themselves as participants in a common heritage, and that heritage emphatically is the heritage of Samskrit.

Referring to the importance of education the judges said: "Education is a preparation for living and for life here and hereafter and education is a social and political necessity.

Victories are gained, peace is preserved, progress is achieved, civilisation is built up and history is made, not in the battlefields, but in educational institutions which are seed-beds of culture." The Judges observed, and added that education was, therefore, regarded as enlightenment and one that lends dignity to a man.

Describing Samskrit as mother of all Indo-Aryan languages, the Judges said that when Sir William Jones, one of the most brilliant men of the 18th century, came to India in 1783 as a Judge of the then Supreme Court of Judicature at Fort Williams in Bengal, he got interested to learn Samskrit and it grew so strong that within six years he not only became the master of the language but also translated Kalidas's Shakuntalam."

"After about 200 years it has fallen to the Judges of the present Supreme Court to highlight the importance of Samskrit and to see that it finds its due place in the niche of our national life", Mr Justice Hansaria observed in his judgement.

The Judges said the learning of Samskrit was undoubtedly necessary for the protection of Indian heritage. The stream of our culture would get dried if we were to discourage the study of Samskrit, and that too on the most flimsy ground that if the CBSE were to do so, it would have to make facilities available for learning of Arabic and Persian – these being also classical languages.

Rejecting the contention advanced by the Additional Solicitor General, Mr K.T.S. Tulsi, that Samskrit could not be included in the Board's Secondary School syllabus, the Judges observed: "The desire to keep Samskrit out does not stop here, as the submission of Mr Tulsi also is that if Samskrit comes, the Board shall have to bring in languages like French and German."

This was not all, as it was considered by the Additional Solicitor General that the Board feels that arrangement may have then to be made for imparting education even in Lepcha, a language whose name many of the Indians might not have even heard.

"We fail to appreciate at all the stand taken by a responsible body like the Board who has been entrusted with the onerous duty of educating the youths of this country," The Judges said and added that without the learning of Samskrit it was not possible to decipher the Indian philosophy on which Indian culture and heritage were based.

अब संस्कृत में फीचर फिल्म भी

जयपुर, 28 जुलाई (वा): संस्कृत भाषा के प्रचार प्रसार के लिए जयपुर में शीघ्र ही संस्कृत फीचर फिल्म "मुद्राराक्षसम्" की शूटिंग आरंभ की जाएगी। संस्कृत व हिन्दी भाषा के साहित्य सृजन, शोध तथा विद्वानों के सम्मान में गत 1984 से जुटी व्यास बालाबक्ष शोध संस्थान इस फिल्म का निर्माण करेगी।

संस्थान के निदेशक आचार्य उमेश शास्त्री ने आज पत्रकारों को बताया कि कल यहां आयोजित समारोह में पांच साहित्यकारों को उनकी श्रेष्ठ कृतियों के लिए पुरस्कृत तथा संस्कृत भाषा के साथ साहित्यकारों मनीषियों को सम्मानित किया जाएगा। स्वायत्त शासन मंत्री श्री शांति धारीवाल, आयुर्वेद राज्यमंत्री श्रीमती इंदिरा मायाराम तथा राष्ट्रपति द्वारा सम्मानित संस्कृत मनीषी डॉ. कमलनाथ शास्त्री साहित्यकारों को राशि, श्रीफल, शाल एवं प्रशस्तिपत्र देकर सम्मानित करेंगे।

उन्होंने कहा कि महाकवि विशाखदत्त कृत नाटक "मुद्राराक्षस" आधारित इस फिल्म के गीत राजस्थान विश्वविद्यालय में संस्कृत विभाग के पूर्व अध्यक्ष गीतकार डॉ० हरिराम आचार्य तथा गिरिजा प्रसाद गिरीश ने लिखे हैं। मुंबई के हरीश इस फिल्म का निर्देशन करेंगे तथा पटकथा स्वयं आचार्य उमेश शास्त्री ने लिखी है। दस लाख रुपये के बजट में बनायी जाने वाली इस फिल्म के लिए केन्द्र सरकार से तीन लाख रुपये तथा मानव संसाधन विकास मंत्रालय आदि से वित्तीय सहयोग मिलेगा। यह फिल्म करीब डेढ़ वर्ष में पर्दे पर आ जाएगी।

आचार्य उमेश शास्त्री ने बताया कि ज्योतिष शास्त्र के प्रकाशन में एवं नक्षत्र विद्या की मौलिक पुस्तकों के प्रकाशन में संस्थान ने देश भर में पहल की है। "नक्षत्र जातकम्" स्थित और "नक्षत्र विज्ञानम्" नामक ग्रंथ अजमेर स्थित महर्षि दयानन्द विश्वविद्यालय के पाठ्यक्रम में सम्मिलित हैं।

उन्होंने बताया कि संस्थान ने वेदकालीन वैज्ञानिक दृष्टिकोण के अनुरूप ज्योतिष, पुरोहित तथा वास्तु शास्त्र विषयक साठ ग्रंथों का प्रकाशन किया है। देश में पहली बार वास्तु विज्ञानम् तथा अतिरिक्त सज्जा पर वास्तु शृंगार दर्पणम् तथा वाणिज्यम् वास्तु शास्त्रम् नामक ग्रंथ

1988—89 में प्रकाशित किये गये महर्षि तांत्रिक और आशुकवि हरि शास्त्री ग्रंथमाला के प्रथम भाग का कल लोकार्पण किया जाएगा। करीब डेढ़ हजार पृष्ठों में तीन ग्रंथों का प्रकाशन किया जाएगा। इस प्रकांड विद्वान की कृतियों को कुछ लोगों ने अपने नाम से प्रकाशित किया है। संस्थान ने हरिशास्त्री की 32 कृतियों को संकलित किया है। आठ कृतियां अभी भी गायब हैं।

उन्होंने बताया कि पाराशर और जैमिनी के बाद ग्रहों के बारे में नये दृष्टिकोण के साथ व्यास संहिता नामक ग्रंथ तीन माह में प्रकाशित हो जाएगा।

आचार्य उमेश शास्त्री ने बताया कि संस्थान ने पहली बार पदक के स्थान पर नकद राशि देकर साहित्यकारों को सम्मानित करने का निर्णय लिया है। सरस्वती सम्मान पुरस्कारों की श्रृंखला के तहत महर्षि पुरस्कार "संस्कृत" के रूप में दस हजार की राशि पं. तारा शंकर पंडित को दी जाएगी।

इसी तरह आर्य भट्ट पुरस्कार ज्योतिष के रूप में सात हजार की राशि पं. विनोद शास्त्री, पांच—पांच हजार की राशि वाले माहेश्वर पुरस्कार वास्तु एवं शिल्प डॉ0 भास्कर शर्मा, ज्योतिष तथा गणपति पुरस्कार पोरोहित्य पं. उमा शंकर शुक्ल को दिया जाएगा। हिन्दी साहित्य की श्रेष्ठ कृति पर स्वर्ण पदक व 3100 रूपये की राशि के रूप में राजेन्द्र पुरस्कार उपन्यासकार रणवीर सिंह राही को उनके उपन्यास तीसरा घर के लिए प्रदान की जाएगी।

संस्कृत भाषा के साहित्यकार मनीषी पं. मोहन लाल शर्मा पाण्डेय, वैद्य देवेन्द्र प्रसाद भट्ट, गिरिजा प्रसाद गिरिश, पं. प्यारे मोहन शर्मा, आचार्य शिवचरण शास्त्री, पं. रेवती रमण शास्त्री और आचार्य सीताराम पारिक को सम्मानित किया जाएगा।

संस्कृत किसी विशेष वर्ग या जाति की भाषा नहीं है। यह प्रत्येक भारतीय की भाषा है।

— फखरुद्दीन अली अहमद

Tongue-Tied Children of Macaulay

– Manvendra Singh
OUTLOOK – June 11, 2001

(The Minister for the Department of Samskrit – Rajasthan Vidhan Sabha)

The venue was the Rajashthan Vidhan Sabha and the occasion was debate on demands for grants for various departments and ministries of the state government. So, demands for grants for the Department of Samskrit Education were also discussed. The minister made a speech that quite honestly moved the Opposition to such a degree as to elicit complete support for her proposals. Calling it a scientific language, the minister said that the negligence displayed towards Samskrit over the past five decades has harmed the society and the nation. Insufficient funding over the decades – since the society and the state administration have neither understood nor accepted the importance of Samskrit – has resulted in the backward condition that we are in.

"Samskrit is like a computer language, like software, a program. And it's a language that already has sufficient literature in medicine, zology and metallurgy," the minister said. She further declared that palmistry and astrology were scientific. The only reason why yoga, vaastu and palmistry are being accepted once again is because they have returned from abroad. If adequate research facilities were to be provided to Samskrit, it would, according to her, go on to prove that India possessed vast 'stores' of knowledge. The knowledge already available in the Vedas and Vedantic literature needs to be publicized through the efforts of research centres. She ended her speech saying that for this financial and other facilities have to be made available. This clearly moved many of those listening to her.

The minister for the Department of Samskrit Education is obviously not from the same political party as the Union Human Resources Development Minister. But her belief in Samskrit

couldn't be considered any less than that of the Union Minister. It certainly cannot be taken to be an ideological position. But it still was a speech that drew appreciation from all. Across that political divide in the desert, she draws support for her intervention in the debate. I am constantly reminded here that the root of this divide is 'Lord Macaulay and his prescriptions' in the education sector. Intended or otherwise, periodically there are remarks made about this divergence. And I do sense this difference, straddling the two systems, since my types are after all, regarded as "Macaulay's Children".

> *The character of Akbar was glorified in nine pages and about Rana Pratap only one line was written that Akbar fought against Rajput Princes who opposed him such as Rana Pratap (History textbook class VII page 87).*
>
> *The author is biased and does not give any credit to the great hero Rana Pratap who spent all his life in Aravali forest with self-respect and struggled for the Hindu cause.*
>
> *Further in the history textbook of XI class (page 164), horrible distortions are written. One reads as follows:-*
>
> *"A furious battle between the two sides (between the forces of Rana Pratap and Akbar) was waged at Haldighati, a narrow defile leading to Kumbalgarh which was then the Rana's capital. Apart from selected Rajput forces, the Rana's van was led by Hakim Khan Sur with his Afghan contingent. Thus the battle of Haldighati was not a struggle between the Hindus and Muslims, or between the Indians and foreigners".*
>
> *This writing amounts to dishonouring Rana Pratap. It was a war against Mughal forces working to destroy the Hindus' pride taking the help of whoever opposed Akbar's imperialism. Akbar did not allow an independent Hindu King to exist. It was a war to demonstrate that self-respect and freedom are more valuable for a Hindu King than the riches one enjoys as a vassal to the Mughals.*

झूठा, संस्कृतशून्य, वामपंथी प्रोफेसर केरल में संस्कृत विश्वविद्यालय का कुलपति बना

– देवेन्द्र स्वरूप

पाञ्चजन्य, १७ दिसम्बर २००० से साभार

मेरे सामने अमरीका से आयी एक ई-मेल रखी है। भेजने वाली अमरीकी महिला ईवेत् सेस्लेर आस्टिन में रहती है। भारत, पाकिस्तान और बंगलादेश में इतिहास लेखन पर शोध कर रही हैं। इसी संबंध में वे कुछ मास पूर्व भारत आयी थीं। कई महीने रहकर उन्होंने सभी विचारधाराओं के प्रमुख इतिहासकारों से लम्बी भेंटवार्ताएं की थीं। मेरे घर पर भी साढ़े तीन घंटे उन्होंने बिताए थे। उन्हें भारत में चल रही बहस की जानकारी थी। यहां से काफी दस्तावेज भी वे अपने साथ ले गई थीं। अतः जब उन्हें पता लगा कि प्रमुख वामपंथी इतिहासकार 7 नवम्बर को उनके नगर आस्टिन स्थित टैक्सास विश्वविद्यालय में 'भारत में इतिहास का पुनर्लेखन' विषय पर भाषण देने जा रहे हैं तो स्वाभाविक ही, उत्सुकतावश वे उस भाषण को सुनने पहुंच गईं। भाषण के बाद प्रो. पणिक्कर के साथ उनका जो प्रश्नोत्तर हुआ, उसी का अक्षरशः वृत्त उन्होंने एक अमरीकी संस्था 'नेटवर्क आफ कन्सर्न्ड हिस्टोरियन्स' के सचिव प्रो. आन्दून डि बाएट्स को भेजा। उस पत्र की प्रतिलिपि ईवेत् ने मुझे भी भेजी। इस संस्था 'नेटवर्क' ने भारतीय इतिहास लेखन संबंधी बहस की कोई जानकारी न होने के कारण प्रो. पणिक्कर के पक्ष को ज्यों का त्यों स्वीकार कर लिया था और इन्टरनेट पर प्रसारित कर दिया। किन्तु ईवेत् भारत में तीन महीने रहकर यहां चल रही बहस से पूरी तरह अवगत थीं, इसीलिए वे विश्वविद्यालय में प्रो. पणिक्कर के एक पक्षीय झूठ को चुनौती दे सकीं। और इसीलिए उन्होंने नेटवर्क को प्रो. पणिक्कर के झूठ के बारे में सावधान करना आवश्यक समझा।

प्रो. पणिक्कर ने भारत की वर्तमान सरकार को फासिस्ट बताते हुए इतिहास लेखन के भगवाकरण का आरोप लगाया और इसके प्रमाणस्वरूप उन्होंने भारतीय इतिहास अनुसंधान परिषद् (भा.इ.अ.प.) द्वारा आक्सफोर्ड यूनीवर्सिटी प्रेस से 'स्वाधीनता की ओर' प्रकल्प के प्रकाशनाधीन दो खण्डों के प्रकाशन को कुछ समय के लिए स्थगित करने और उनकी पांडुलिपियों

के प्रूफ कापियों को अवलोकनार्थ वापस भेजने की प्रार्थना का उदाहरण दिया।

इन दो खण्डों में से सन् 1940 वाले खण्ड के सम्पादक प्रो. पणिक्कर स्वयं हैं और 1946 वर्ष के खण्ड के सम्पादक दिल्ली विश्वविद्यालय के कट्टर वामपंथी प्रो. सुमित सरकार हैं। दस खण्डों का स्वाधीनता की ओर प्रकल्प भारत सरकार की ओर से भारतीय इतिहास अनुसंधान परिषद् 1972 से चला रही है, उसमें पूरा पैसा उसने लगाया है और उसके सर्वाधिकार भी उसी के पास हैं। प्रो. पणिक्कर और प्रो. सुमित सरकार इस प्रकल्प से वामपंथी इतिहासकार इरफान हबीब के अध्यक्षताकाल में केवल सम्पादक के नाते जुड़े हैं। उन्होंने ऑक्सफोर्ड यूनीवर्सिटी प्रेस से भा.इ.अ.प. की प्रार्थना को एकदम राजनीतिक रंग दे दिया और खूब बावेला मचाया।

ईवेत् इस पूरी बहस से अवगत थी। अतः उसने प्रो. पणिक्कर से प्रश्न पूछा कि इसी प्रकल्प के अन्तर्गत प्रो. पार्थसारथि गुप्ता और वासुदेव चटर्जी द्वारा सम्पादित 1943-44 और 1938 वर्षों के दोनों खण्डों के प्रकाशन के बाद पाया गया कि उनमें विषय और नामों की कोई अनुक्रमणिका नहीं दी गई है, जिससे इन विशाल ग्रंथों का उपयोग करने वाले शोधकर्ताओं एवं पाठकों को बहुत असुविधा होती है। अतः यदि भा.इ.अ.प. ने इस कमी को दूर करने के लिए प्रकाशनाधीन अगले दो खण्डों की प्रूफ कापियों को वापस मांग ही लिया तो इसमें क्या गलत हुआ?

प्रो. पणिक्कर का उत्तर था, "अगर पार्थसारथि गुप्ता द्वारा सम्पादित खण्ड में अनुक्रमणिकाएं दी गई होतीं तो उनका ही अलग से एक खण्ड बन जाता। उस ग्रंथ के आरम्भ में दस्तावेजों की सूची दी गई है। वह आपके मनचाहे विषय पर पहुँचाने के लिए पर्याप्त है।"

ईवेत् ने कहा कि उस सूची में यह कहीं पता नहीं चलता कि किस दस्तावेज में क्या है। यदि मैं नारी, दलित, या जयप्रकाश नारायण या किसी भी अन्य विषय पर अध्ययन करना चाहूँ तो मुझे उस विशाल ग्रन्थ के पूरे 3800 पृष्ठों में भटकना पड़ेगा। प्रो. पणिक्कर बोले, नहीं ऐसा नहीं है। दस्तावेजों की सूची से आपको आसानी से पता चल सकता है कि आपको जो जानकारी चाहिए वह किस दस्तावेज में है।

प्रो. पणिक्कर को शायद यह पता नहीं था कि ईवेत् दोनों खण्डों में प्रकाशित दस्तावेज़ों की सूचियों की छायाप्रति अपने साथ लाई हैं। ईवेत् ने तुरन्त वह छायाप्रति निकालकर पढ़ना प्रारम्भ कर दिया।

तिथि फरवरी 18, 1944 उड़ीसा की पाक्षिक रिपोर्ट के अंश, पंजाब की पाक्षिक रिपोर्ट के अंश

तिथि 5 मई 1944 'इण्डियन एक्सप्रेस' में प्रकाशित समाचार

6 मार्च 1944 सिन्ध की पाक्षिक रिपोर्ट के अंश। ईवेत् ने पूछा कि ऐसी सूची से कैसे पता चल सकता है कि कौन-सा विषय किस दस्तावेज़ में है। दस्तावेज़-सूची में विषयों का कोई उल्लेख नहीं है और न ही अन्त में अनुक्रमणिका दी गई है। इस पर प्रो. पणिक्कर ने कहा कि हमने ब्रिटिश सरकार द्वारा प्रकाशित 'ट्रान्सफर ऑफ पॉवर' के बारह खण्डों को आदर्श मानकर 'स्वाधीनता की ओर' के खण्डों का सम्पादन किया है। 'ट्रान्सफर ऑफ पॉवर' के प्रत्येक खण्ड में अलग से अनुक्रमणिका नहीं दी गई है। केवल बारहवें अर्थात् अन्तिम खण्ड में सब खण्डों की अनुक्रमणिका एक साथ दे दी गई है। प्रत्येक खण्ड में अनुक्रमणिका देते तो सैकड़ों पृष्ठ चले जाते। हमारी योजना भी सब खण्डों के प्रकाशन के पश्चात् अनुक्रमणिका का खण्ड निकालने की थी। ईवेत् हक्की-बक्की रह गई। इतना सफ़ेद झूठ! उसने कहा कि 'ट्रान्सफर ऑफ पॉवर' शृंखला के तो प्रत्येक खण्ड में अनुक्रमणिका दी गई है।

प्रो. पणिक्कर अड़े रहे। बोले, नहीं-नहीं, तुम्हारी जानकारी पूरी तरह गलत है। अनुक्रमणिका देते तो वे खण्ड बहुत मोटे हो जाते। केवल एक ही अर्थात् बारहवें खण्ड में अनुक्रमणिका दी गई है। हमारे खण्ड भी उसी नमूने पर सम्पादित किए गए हैं। अनुक्रमणिका का तो केवल बहाना बनाया जा रहा है, इतिहास लेखन के राजनीतिकरण को ढकने का।

ईवेत् ने कहा कि क्या यह सच नहीं है कि भा.इ.अ.प. पर अब तक मार्क्सवादियों का कब्ज़ा रहा है। मार्क्सवादी इरफान हबीब ने अध्यक्ष होकर पी.एन. चोपड़ा द्वारा सम्पादित स्वाधीनता की ओर प्रकल्प के दूसरे खण्ड को वापस मंगा लिया था, क्योंकि हबीब की दृष्टि से वह पूरी तरह वामपंथी नहीं था।

पणिक्कर: 'यह सब भाजपा का प्रोपेगेण्डा है। चोपड़ा के खण्ड में छात्रों और किसानों को समुचित स्थान नहीं दिया गया था।'

ईवेत: 'क्या इसे सेन्सरशिप नहीं कहेंगे ? आप चोपड़ा का खण्ड दबा दें तो ठीक, वर्तमान अध्यक्ष आपके खण्ड वापस मंगाए तो कुफ्र ? पहले भा.इ.अ.प. पर आपका कब्जा था, अब नहीं है। यही आपकी परेशानी है।'

पणिक्कर: 'नहीं, भा.इ.अ.प. की परिषद् में दो से ज्यादा मार्क्सवादी कभी नहीं रहे। रा.स्व.संघ (आर.एस.एस.) इतिहास का पुनर्लेखन करना चाहता है। वर्तमान सरकार सांस्कृतिक फासिज्म को बढ़ावा दे रही है, वे अल्पसंख्यकों के अधिकार छीन लेना चाहते हैं।'

जब पणिक्कर ने आरोप लगाया कि आर.एस.एस. ने अंग्रेजों का साथ दिया था तो ईवेत ने दो अमरीकी लेखकों की पुस्तक को उद्धृत करके कहा कि सत्य तो यह है कि 1943-44 में कम्युनिस्ट अंग्रेजों का साथ दे रहे थे और स्वाधीनता आन्दोलन का विरोध कर रहे थे। उसने पूछा कि किन्तु इस काल के खण्ड में गांधी जी के बारे में केवल 42 दस्तावेज हैं जबकि कॉम्युनिस्ट पार्टी के लिए सैकड़ों, ऐसा क्यों ? पणिक्कर बोले, 'तुम जानती हो, उस समय गांधी जी जेल में थे। इस पर भी उन्हें 42 दस्तावेज दिए गए, क्या यह पर्याप्त नहीं है?' ईवेत यदि पूछ लेती कि ट्रान्सफर ऑफ पॉवर शृंखला को उन्हीं दिनों के सैकड़ों दस्तावेज गांधी के बारे में कहां से मिल गए, तो पणिक्कर कौन-सा झूठ बोलते ? क्या आप विश्वास करेंगे कि ट्रान्सफर ऑफ पॉवर जैसा प्रसिद्ध और महत्त्वपूर्ण सन्दर्भ-ग्रन्थ प्रो. पणिक्कर की दृष्टि से नहीं गुजरा होगा ? क्या वे जानबूझकर अमरीकी श्रोताओं को भ्रमित नहीं कर रहे थे ?

ईवेत को पता था, इसलिए वह इस मार्क्सवादी प्रोफेसर के झूठ को पकड़ सकी, उनसे बहस कर सकी। उसने 'नेटवर्क ऑफ कन्सर्न्ड हिस्टोरियन्स' के प्रो. बाएट्स को अपने पत्र में 'ट्रान्सफर ऑफ पॉवर' के शृंखला के खण्डों से आंकड़े देकर बताया कि दस्तावेजों की सूची के प्रथम खण्ड में 39, तृतीय खण्ड में 57, पांचवें खण्ड में 54, नवें खण्ड में 83 और बारहवें खण्ड में 54 पृष्ठ दिए गए हैं। इसके अतिरिक्त इन खण्डों में नामानुक्रमणिका को क्रमशः 14, 28, 30, 27 और 24 तथा विषयानुक्रमणिका को क्रमशः 14, 6, 11, 8 और 14 पृष्ठ दिए गए हैं।

जवाहरलाल नेहरू विश्वविद्यालय का यह मूर्धन्य मार्क्सवादी प्रोफेसर जिसे आधुनिक कालखण्ड का अधिकारी विद्वान बताया जाता है, विदेशों में जाकर इतना बड़ा झूठ बोल सकता है, यह देखकर ईवेत् को भारी धक्का लगा। ईवेत् चाहती है कि मैं भारतवासियों को प्रो. पणिक्कर का यह रूप दिखाऊं। उन्हें दुःख है कि प्रो. बाएटर्स जैसे कितने अमरीकी विद्वान उनके झांसे में आ गए। कनाडा के मॉन्ट्रियल विश्वविद्यालय में एक कॉन्फ्रेंस के अवसर पर इसी वर्ष अगस्त माह में भी उन्होंने एक कनाडाई प्रोफेसर को अपने जाल में फंसा लिया था किन्तु उस कॉन्फ्रेंस में भाग ले रहे अन्य भारतीय प्रतिनिधियों ने उनके षड्यंत्र का पर्दाफाश कर दिया।

ऐसे झूठे और षड्यंत्रकारी मार्क्सवादी प्रोफेसर को जवाहरलाल नेहरू विश्वविद्यालय से सेवानिवृत्त होने पर केरल की वामपंथी सरकार ने श्रीमत् शंकराचार्य की जन्मभूमि कालड़ी में उन्हीं के नाम को धारण करने वाले एकमात्र संस्कृत विश्वविद्यालय का पिछले सप्ताह कुलपति नियुक्त कर दिया है। प्रो. पणिक्कर का संस्कृत भाषा से दूर तक का संबंध नहीं है जबकि अनेकानेक प्रतिष्ठित संस्कृत विद्वान इस पद के लिए अभ्यर्थी थे। किन्तु केरल की वामपंथी सरकार का यह निश्चय सबको मालूम हो गया था कि संस्कृत से अनभिज्ञ होने पर भी श्रीमत् शंकराचार्य संस्कृत विश्वविद्यालय का कुलपति पद प्रो. पणिक्कर के लिए सुरक्षित रखा गया है, क्योंकि इस पद के साथ जुड़े प्रभाव, सत्ता और प्रतिष्ठा का उपयोग कर वे पूरे भारत में वामपंथ की लड़ाई लड़ सकेंगे। अधिकांश विश्वविद्यालयों में कुलपति पद के लिए अधिकतम आयु की सीमा तय होने के कारण सेवानिवृत्त पणिक्कर के लिए केवल इस विश्वविद्यालय के द्वार खुले रखे गए थे और वहां की सरकार अपनी है। प्रो. पणिक्कर की नियुक्ति का संस्कृत जगत् और निष्पक्ष शिक्षाविदों की ओर से भारी विरोध की उपेक्षा करके भी केरल की वामपंथी सरकार ने सब कायदे-कानून को ताक पर रखकर पणिक्कर को उस कुर्सी पर बैठा दिया। वैचारिक तानाशाही और फासिज्म का इससे निर्लज्ज उदाहरण और क्या हो सकता है?

वस्तुतः भारत में सत्ता और मार्क्सवादी बुद्धिजीवियों का यह अपवित्र गठबंधन लम्बे समय से चला आ रहा है। इस अपवित्र गठबंधन में से ही भारतीय इतिहास अनुसंधान परिषद जैसे बौद्धिक संस्थानों का जन्म हुआ। और ऐसे संस्थानों के माध्यम से सरकारी पैसे को लूटकर वामपंथी बुद्धिजीवियों ने अपनी जेबें भरीं और नाम भी कमाया।

SECTION - V

India's Contribution to the World Civilization

Pride of India

World's top Thinkers, Historians and Scientists write about India's heritage.

ALBERT EINSTEIN: "We owe a lot to the Indians who taught us how to count, without which no worthwhile scientific discovery could have been made."

MASTERLINK: "It is now hardly to be contested that the source of all knowledge is to be found in India."

MARK TWAIN: "India is the cradle of the human race, the mother of history, the grandmother of legend, and the great grandmother of tradition. Most valuable and the most instructive materials in the history of man are treasured up in India only."

WILL DURANT: In his book *Story of Civilisation*: "India is the mother of our race and Samskrit is the mother of Indo-European languages. She is the mother of our Philosophy, of our Mathematics, mother of ideals embodied in Christianity and mother of our democracy. Mother India is in many ways the mother of us all."

WILLIAM JAMES: "From the Vedas (ancient Indian scriptures), we learn a practical art of surgery, medicine, music, house-building under which mechanized art is included. They are encyclopedia of every aspect of life - culture, religion, science, ethics, law, cosmology and meteorology."

MAX MULLER: In his book *Sacred Books of the East writes*: " If I were to look over the whole world, to find out a country most richly endowed with all the wealth, power and beauty that nature can bestow – in some part a very paradise of the earth – I should point to India."

P. JOHNSTONE: "Gravitation was known to the Hindus (Indians) before the birth of Newton. The system of blood circulation was discovered by them centuries before Harvey was heard of."

EMMELIN PLUNRET: In her book *Calenders and Constellation* writes: "There were very advanced Hindu astronomers in 6000 BC. The Vedas contain an account of the dimensions of the Earth, Sun, Moon, Planets and Galaxies"

HU SHIN: A former Chinese Ambassador to the USA wrote: "India conquered and dominated China for 20 centuries without ever having to send a single soldier across its border." (Bhavan Journal 15.05.1999)

LANCELOT HOGBEN: In his book *Mathematics for the Millions*: "There has been no more revolutionary contribution than the one which the Hindus (Indians) made when they invented Zero."

MAX MULLER: In his Book *Sacred Books of the East*: "There is no book in the world that is so thrilling, soul stirring and inspiring as the Upanishadas (ancient Indian scriptures)"

SCHOPENHAUER: "The Vedas are the most rewarding and the most elevating book which can be possible in the world." (Works VI p. 427)

WHEELER WILCOX: "India, the land of the Vedas, the remarkable works contain not only religious ideas for a perfect life, but also facts which science has proved true. Electricity, radium, electronics, airship, all were known to the seers who founded the Vedas."

SIR JOHN WOODROFFE: "An examination of the Indian Vedic doctrines shows that it is in tune with the most advanced scientific and philosophical thought of the West."

B.G. RELE in *The Vedic Gods*: "Our present knowledge of the nervous system fits in so accurately with the internal description of the human body given in the Vedas (5000 years ago). Then the question arises whether the Vedas are really religious books or books on anatomy of the nervous system and medicine."

ADOLF SEILACHAR AND P.K. BOSE: "One billion-year old fossils prove that life began in India: AFP Washington reports in a Science magazine that German Scientist Adolf Seilachar and Indian Scientist P.L. Bose have unearthed fossil in Churhat, a town in Madhya Pradesh, India which is 1.1 billion years old and has rolled back the evolutionary clock by more than 500 million years."

ARNOLD TOYNBEE: The world famous Historian said: "It is already becoming clear that a chapter which had a Western beginning will have an Indian ending. At this supremely dangerous moment in human history (Nuclear age) the only way of salvation for mankind is the Indian way."

WILL DURANT in *The Story of Civilisation*: "India will teach us the tolerance and gentleness of mature mind, understanding spirit and a unifying, pacifying love for all human beings."

> *"Mahmood Ghaznavi attacked temples only for money. He is really not concerned with Islam (History textbook for Class XI, Author Satish Chandra, page 44). The author negates the earlier history of Ghaznavi's blasphemy against Hinduism, the atrocities he committed against the non-believers of Islam and the destruction of idols and Temples. The heroic resistance of Chauhans of Rajasthan and Kings of Saurashtra offered to Ghazni was not described."*

Inventions and Discoveries by Indians

INVENTION OF NUMERALS: Numerals are found in the inscriptions of Ashoka the Great in the 3rd Century BC. This knowledge travelled from there to Arab countries and from there to Europe and West. In Arab countries even now numerals are known as HINDSE from India. Laplace, the French mathematician and physicist, wrote during Napoleon's time, "It is India that gave us the ingenious method of expressing all numbers by means of ten symbols. "-Prof. O.M. Mathew in Bhavan's Journal.

INVENTION OF ZERO: Brahmagupta was the first mathematician to treat Zero (0) as a number and showed its mathematical operations.

INVENTION OF ARITHMETIC: Arithmetic was discovered by Indians in about 2nd Century BC. Bhaskaracharya's book *'Lilavathi'* is regarded as the first book on modern arithmetic. The Arabs learnt and adopted it from India and spread it to Europe. "In 499 AD Aryabhatta finished his work *'Aryabhatta'*, giving rules of Arithmetic" (Encyclopedia Britannica).

INVENTION OF ALGEBRA: In Western Europe the knowledge of Algebra was borrowed, not from Greece but Arabs who acquired this from India. Algebra is the only Arabic name for Bijaganitha. "Aryabhatta was one of the first to use Algebra" (Encyclopedia Britannica).

INVENTION OF GEOMETRY AND TRIGNOMETRY: The brick work of Harappa and Mohenjodaro excavations shows that the people of ancient India (2500 BC) possessed knowledge of Geometry. Aryabhatta formulated the rules for finding the area of a 'triangle', which led to the origin of Trignometry.

DISCOVERY OF ASTRONOMY: The knowledge of the motion of heavenly bodies was discovered by Aryabhatta (499 AD), Latadeva (505 AD), and Brahmagupta (628 AD), for calculating the timing of eclipses. In Surya Sidhanta, Latadeva talked about

the earth's axis, and called it SUMEGU. "That the earth is a sphere and it rotates on its own axis" was known to Varāhamihira and other Indian astronomers much before Copernicus published this theory. (Jewish Encyclopedia)

INVENTION OF CALENDAR MAKING: Discovery of measurement of time and discovery of nomenclature of days, months and years and invention of calendar making was made in India. In his book *Surya Sidhanta* Latadeva (505 AD) divided the year into 12 months. Seven planets of the solar system affect the earth's atmosphere and their names were added to the seven days of the week, which was accepted all over the world.

DISCOVERY OF THEORY OF GRAVITATION: In his book *Sidhanta Shiromani*, Bhaskaracharya mentions about force of attraction resembling gravity, discovered centuries later by Newton. (Jewish Encyclopedia)

INVENTION OF IRON PRODUCTS IN 3000 BC: The word AYAS occurs in the four Vedas which denotes iron. Ashoka Pillar at Mehrauli, New Delhi and another iron pillar in Karnataka stand proof of India's metallurgical heritage (a study published in the magazine (The Current Science).

INVENTION OF COPPER, BRONZE AND ZINC: The copper and bronze artefacts date back to the Indus Valley Civilisation (2500 BC). According to treatise Rasaratnakar, Zinc was made in around 50 BC at Zawar in Rajasthan (India).

INVENTION OF CHEMICAL PROCESSES, DYES AND CHEMICAL COLOURS: Chemistry known as *Rasayah Shastra* was invented in India. Elphinston wrote in his book *History of India*: "They (ancient Indians) knew how to prepare the sulphate of copper, zinc and iron and carbonates of lead and iron. Rasavidya or Indian alchemy made its appearance around 5th Century AD (National Science Centre, New Delhi).

INVENTION OF DECIMAL SYSTEM: According to Dr. Thomas Arya, a German writer, "The weights used by the Indus Valley

(2500 BC) followed a binary system and measurement based on the decimal system". Pierre Laplace said, "How grateful we should be to the Hindus who discovered the great Decimal System !"

INVENTION OF DIGITAL SYSTEM: The invention of digital system is India's contribution to the science of numerals. The Chinese learnt this Indian system from Buddhist missionaries. The Arabs also adopted this Indian system. The western world borrowed it from the Arabs.

WORLD'S FIRST CODIFIED MEDICINE SYSTEM: Ayurveda is the earliest school of medicine known to human beings. Charaka, the father of medicine consolidated Ayurveda 2500 years ago. Today Ayurveda is fast gaining its rightful place throughout the world.

PLASTIC SURGERY: Modern plastic surgery owes its origin to India. According to the Limca Book of Records, plastic surgery was done by Sushruta, an Indian physician of the 4th century BC.

WORLD'S OLDEST WRITING: The 5500 years old sample of writing unearthed at Harrappa is Vedic writing. (Science Reporter, June, 1999)

SAMSKRIT IS THE WORLD'S FIRST LANGUAGE comprising 63 sounds and letters in its alphabets, Russian alphabet has 35 letters, Spanish has 35, persian has 31, English has 26, Latin and Hebrew have 20 each.

INVENTION OF GUNPOWDER IN INDIA in 8000 BC. Gunpowder was known as Aurbagni, being the invention of Aurba, the perceptor of Sagara and the ancestor of Lord Rama as has been described in the work Nitichintamani.

BOTANY ORIGINATED IN INDIA: The Vedic era's emphasis on nature led to one of the world's earliest classification system of plants and vegetation.

WORLD'S FIRST MECHANISED TOWNSHIP HAS BEEN FOUND IN INDIA: Excavations at Harappa and Mohenjodaro show that India was adopting advanced house building and town

planning techniques including two stadiums and water management system in the year 2500 BC.

INDIA: WORLD'S FIRST DEMOCRACY: The concept of democratic set-up of the Government, based on elections, originated in India. The Rig Veda states : "The republic elects you as a king. Kingship may fall away by your bad conduct." The Atharva Veda : "Let all be of one purpose and mind under a common leadership in a spirit of fellowship."

> *The first rule of moral training is to suggest and invite, not command or impose. The best methods of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past, given not as moral lessons but as things of supreme human interest; and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which examplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company, 'satsanga' which can seldom fail to have effect so long as sententious sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity within its limited sphere of embodying in action the moral impulses which rise whithin it.*
>
> *—Shri Aurobindo, A True National Education, pp. 12-13*

Do You Know This ?

Some of these facts may be known to you. They were recently published in a German magazine which deals with the world-history.

Facts about India

(a) There are 3.22 million Indians in America.

- 38 % of Doctors in America are Indians.
- 12 % of Scientists in America are Indians.
- 36 % of NASA employees are Indians.
- 34 % MICROSOFT employees are Indians.
- 28 % of IBM employees are Indians.
- 17 % of INTEL employees are Indians.
- 23 % of Indian community in America holds a Green Card.
- Top 100 Indian owned U.S. companies generate $2.2 billion providing jobs to around 21,000 people.

(b) The world's first university was established at Takshashila in 700 BC. Here, more than 10,500 students from all over the world studied more than 60 subjects. The University of Nalanda built in the 4th century BC was one of the greatest achievements of ancient India in the field of education. The Chinese scholar Hiuen Tsang also studied here.

(c) Samskrit is the mother of all European languages. (A report in Forbes magazine, July, 1987).

(d) Samskrit is the most suitable language for computer software (a report in Forbes magazine, July, 1987).

(e) ART OF NAVIGATION: The art of navigation was born in the river Sindh (India), 6000 years ago. The very word 'Navigation' is derived from Samskrit nou (Boat) gati (Speed).

(f) Bhaskaracharya (5th century AD) calculated the time taken by the earth to orbit the sun hundreds of years before the western astronomers. Time taken by the earth to orbit the sun was mentioned: 365.258756484 days.

(g) The value of 'pi' was first calculated by Budhayana. He explained the concept of what is known as the Pythagorean Theorem. He discovered this in the 6th century, long before the European mathematicians.

(h) Quadratic equations were discovered by Shridharacharya in India in the 11th century. The largest number which the Greeks and Romans used was 106, whereas the Hindus used numbers as big as 10**53 (10 to the power 53) with specific names as early as 5000 BC during the Vedic period. Even today, the largest used number is Tera 10**12 (10 to the power of 12).

The long and unbroken continuity of Samskrit in the life and tradition of India is something unique, and excepting China, with her system of writing, keeping up this historical continuity, no other country in the world can show this unbroken line of development. The Greek and the Roman world suffered from a violent break when Christianity came and snapped the chain. Similarly, Egypt and Babylon also sustained the double break of both language and religion. In India, religion and language have both maintained this unbroken continuity through the ages.

— Samskrit Commission on Samskrit

Now the Vedic Bogeyman

— *India Today* से साभार

IT WAS NOT STEPHEN HAWKING WHO WAS OBJECTING. The Elvis Presley of astrophysics would have taken a more charitable view and perhaps even come out with a harmless one liner. For this storm about astrology, raging in a tiny cup called the UGC curriculum, has only brought out the totally misplaced priority of liberal cause. How can the Vedic astrology be a university subject unless the uniform education code of the BJP Government is about to paint the temples of knowledge saffron? Not that astrology is a gaping lacuna in the Indian education system. The problem is with the tone of the protest. And the organisation spearheading it is known for its obsession with redundant causes. If you take its fear seriously, India of tomorrow will be inhabited by star-gazing scholars with PhDs in subjects like "The Influence of Saturn on the Stock Market". The end of science and scientific temper.

Really, the protest industry has a habit of institutionalising the peripheral. It has a way of finding communal conspiracies in cultural traditions. And it is good at making the word fascism sound so familiar. Hence *Vande Mataram* is a national imposition; Samskrit is a Hindu dialect with no cultural relevance ... True, part of the problem lies with some culturally overconscious spokesmen of the right who over-emphasise things that need not be emphasised at all. Still, that doesn't vindicate the "intellectual agitationists" of the Left who see the hidden hand of "cultural fascism" in almost all cultural proposals from this Government. Secularly modern doesn't mean that you have to repudiate your cultural or civilisational heritage, that religious rhymes with communal. And of the Vedic astrology as a subject, it is perhaps as relevant and academically rewarding as gender studies.

Astrology Needs no Defence

— D.P. Sinha

The University Grants Commission has made Astrology an elective subject of study for Universities. The word "elective" may be noted. It is left to Universities to decide whether they would like to offer a course of study in astrology. Yet Leftists and Anglophile liberals, deriving legitimacy in this country from Nehruvian legacy, have created a deafening din against introduction of these courses. Columns are full of their sense of outrage and alarm-calls to save this country from sliding into ancient times of Yajnas, Rishis and chariots. They would be shocked to learn that their patron saint Jawaharlal Nehru, the high priest of "scientific temper" himself had succumbed, and surrendered to astrology, the age-old wisdom of India, as would the following excerpt from the book *India from Curzon to Nehru and After* by Durga Das, former Editor, Hindustan Times (1969) would show:

"The community of astrologers did not merely influence the hour when independence of India should dawn. It shadowed most men in top echelon and continues to do so. In some cases, the "royal Astrologers," as they came to be called, became all powerful. I found Satya Narayan Sinha, for several years Minister for Parliamentary Affairs and now Minister for Information and Broadcasting a delightful storehouse of anecdotes in such matters.

Sinha told me how he himself came to acquire faith in astrology. A certain reader of horoscopes, derisively known as a *patriwala*, had forecast Patel's death nine months before it happened. The Sardar himself was skeptical, and one night, during his accustomed telephone conversation with Sinha about parliamentary matters, chaffed him, asking: "What does your '*patriwala*' say ?" The seer, however, proved right to the exact day and we were all completely taken aback", said Sinha to me.

When T.T.K. seemed to be at the peak of his power in 1958, came another *pundit* to assert that he was riding for a fall. Sinha

ridiculed him, saying: "You are talking through your turban." But the undaunted man that very day made a still more dire prophecy that Shri Krishnamachari quits. "In the Government, Maulana Azad will suffer a fall in his bathroom and die four days later."

When Azad met with an accident, B.C. Roy was summoned from Calcutta. His verdict was that there was no cause for anxiety. Sinha met Nehru in the lobby of the Parliament and told him of the prediction. Nehru exploded angrily: "What rot are you talking ? Bidhan (Dr. Roy) is certain that Azad is in no danger." Four days later, the Education Minister passed away. Sinha recalled how shaken Nehru was after this.

Nehru's first serious illness was in March 1962 when he returned to Delhi from Poona running a high temperature. His doctors thought this was merely the aftermath of an exhaustive election campaign. But it turned out to be a grave ailment that confined him to bed for more than a month and compelled him to keep away from the meeting of the Congress Parliamentary party to which he was re-elected leader.

To Sinha's first suggestion that his horoscope be shown to a *Jyotishi* (astrologer), Nehru turned a deaf ear. Gulzari Lal Nanda, the Planning Minister, prevailed upon him, however, to relent. There was an explosion when the man, well-known in Delhi, told Nehru that he would be betrayed by his "best friend" and would have to face an attack from China that very year. Nehru flared up and shouted: "This can never happen. You are talking bilge". The *Jyotishi* folded the horoscope, handed it back and retreated.

Not many weeks after, the Chinese launched their aggression. Nehru was in a mood to listen to the astrologer. But the *pundit's* words were hardly comforting. Nehru's life span was over, he pronounced. Only *puja* (ritual worship) could prolong it. What followed was shrouded in the utmost secrecy.

Fifty learned priests were engaged by his admirers to perform the prescribed rites at a temple at Kalkaji in Delhi. At the end of the daily ceremonies, the Brahmin *pundits* repaired to the

Prime Minister's residence to place an auspicious *tilak* mark on his forehead.

The astrologer had predicted that Nehru would have a second and more serious illness in January, 1964 and that he would not survive beyond May 27. Sinha tried without success to dissuade Nehru from attending the Bhubaneswar session of the Congress. Nehru left New Delhi on 4th January and became very ill two or three days later. He never recovered fully from the stroke he had at this time. At the AICC session on 14th May, Sinha warned some of his cabinet colleagues that the Prime Minister was likely to die in about ten days as a *jyotishi* from Bombay had predicted. Nehru passed away on 27th May".

I remember that in 1961, newspapers were full of *Ashtagrah Yog* (conjunction of eight planets) and its likely adverse effect on people in general. Before the actual happening of the event in the skies, a number of *pujas* and *havans* were organised all over the country to ward off its evil influence. Pandit Nehru, as usual, reacted sharply and ridiculed publicly this show of mass-hysteria and superstition on some remote heavenly phenomenon occuring millions of miles away from us. Nehru was at that time at the pinnacle of his power, an uncrowned king and democratically elected. But Sampurnanand, the Chief Minister of Uttar Pradesh and a recognised Samskrit scholar, took up cudgels with Nehru and issued a statement that planets do affect our lives and that this *Ashtagrah Yog* is harmful to the country in general, and Nehru in particular. It was a great feat on the part of Sampurnanand, a mere chief Minister to challenge the mightiest of mighty in the country. But the events that unfolded in the country proved him right. India was invaded by China. Nehru who strode the world as a colossus of peace collapsed, his make-believe world lay in crumbles around him.

In this context, the predictions with regard to Allahabad High Courts judgement setting aside Indira Gandhi's election, followed by imposition of Emergency and her days in wilderness after 1977, were foretold by a clairvoyant, as reported by N.N. Palkhiwala in his book *We and our Nation*.

"On the plane which I boarded to return to Bombay, next to me was seated an elderly, simple man dressed in Khadi, carrying a khadi cloth bag. He asked me what had happened that day in the Prime Minister's case and I told him briefly what the judge had decided. He related how he was an inmate of a Gandhi ashram in Bangalore and that he had been out of the *ashram* since May, 1975 to conduct one of his periodic tours in different parts of India. He mentioned the name of a clairvoyant in Bangalore who had made some predictions which he thought were rather curious. The conversation between us ran somewhat as follows :

"When I left the *ashram* in May, 1975 the clairvoyant told me that the Prime Minister would lose the case which she was fighting in the Allahabad High Court and yet, after losing the case, she would become the most powerful woman in the world," said my neighbour.

In surprise I asked, "How can Smt Indira Gandhi become more powerful than she is today? When she is already the head of the largest democracy on earth, what can possibly add to her power?"

"I do not know, I am only repeating to you what he said".

Unimpressed, I did not bother even to make a mental note of the name of the clairvoyant. But to carry on the conversation, I asked, "Did the soothsayer say anything else ?"

"Yes. He said that the extraordinary power which the Prime Minister is to acquire will end in March, 1977."

"Did he mention the precise month and year ?"

"Yes, he mentioned specifically that the cessation of the extraordinary power would be in March, 1977."

"Did he make any other prediction ?"

"Yes he said that Jayaprakash Naryana, who is today the most popular figure in India's public life, would be stricken by a fatal illness which would carry him away in about two years.

He also said that Shri Y.B. Chavan who aspires to be the Prime Minister of India would never attain that position.

I came home, wondering what the future would bring. In less than 36 hours the Emergency was declared, the invaluable fundamental rights of the people were suspended, and the Prime Minister virtually acquired all the powers of the leader of a totalitarian state. That was the black morning of June 26, 1975.

In the days immediately following the declaration of the Emergency, my mind kept on reverting to the four forecasts. I invited for a quiet dinner at my residence the then Editor of The Times of India and a very few other well-known journalists and related to them my conversation with the Gandhian ashramite in the plane. The next month I repeated the story to Ramnath Goenka of the Indian Express, who was literally hounded by the Congress government during the Emergency. Those were the days of gloom and despair and the only streak of light was the prediction that the totalitarianism would end in March 1977. I need hardly mention that all the predictions were accurately fulfilled—the assumption of supremacy which made Smt. Indira Gandhi the most powerful woman in the world, the cessation of that supremacy in March 1977, the death of Jayaprakash Narayan in October 1979, and Shri Y.B. Chavan dying in November 1984 without fulfilling his ambition of becoming the Prime Minister.

I did not meet Smt. Gandhi again till the evening of March 22, 1977 when the results of the election showed that the Janata Party had won a landslide victory and Smt. Gandhi had to resign as the Prime Minister. I was in Delhi on that day and called on Smt. Gandhi at her residence. I related to her the incident of my conversation with the total stranger on the plane in June 1975 and said, "Indiraji, if it be any consolation, may I tell you that what has happened since the election case was filed against you in the Allahabad High Court seems to have been preordained." She had tears in her eyes — the only time I saw her in such a sad mood."

Ever since the UGC has allowed Universities to teach astrology, vociferous objections have been raised at two levels. One, at the academic level and the other at the political one.

Not all, but some academics have urged that astrology is not a science, therefore it does not deserve a place in a University curriculum. This is a diversionary argument. Whether Astrology is a science is of no material consequence. Even if astrology is not a science, it still deserved to be taught to those who want to study it, like any other humanities subject. The State has no justifiable right to prohibit it in a democracy. Further, the debate whether astrology is a science or an art is meaningless at a point of time, where the water-tight compartments of knowledge are being rejected. Inter-disciplinary approach is the order of the day.

There are scores of institutions in and outside India that are already teaching astrology. Have all those people slipped backwards and their society become fatalist ? Apprehensions of Left academics are unfounded in this regard.

On August 27, 2001 *Washington Post* reported that "Accrediting Commission of Career Schools and Colleges of Technology" has given accreditation to Astrological Institute located in suburban Phoenix in Arizona, the USA and has become eligible to get federal grants from the US Education Department. It is for the first time that the US Government has given such formal recognition to the teaching of astrology. This is really a breakthrough.

Why is it that in the US teaching of astrology is being recognised by the Government ? The answer is simple. The US academics have the courage to explore new fields, which makes their country a front runner in research and discoveries, whereas our academics are timid and imitators, who thrive on borrowed learning from the West. They have still the Macaulay-mindest that regards "that a single shelf of a good European library was worth the whole native literature of India..." Given the conduct of the Indian academics in the last century the opposition to teaching of astrology in Indian Universities would subside in direct proportion to its acceptability in Western Universities.

So far the political opposition is concerned, it is not of much significance. With the dismantling of communism in the

USSR, their Indian vassals have lost all self-confidence. Yet, they are keeping a brave front. When Digvijay Singh the Congress Chief Minister of Madhya Pradesh, came out in support of teaching astrology in University declaring that "*Jyotir Vigyan* is the science of astronomy and the world acknowledges India's intellectual leadership in this area," it sent a shock wave to all Leftists. They felt betrayed. For years the Communists had served as hatchet-bearers of Congress party and constituted their shouting brigade against the BJP. They had hoped that this 'astrology issue' would be an easy weapon to hit the BJP and get kudos from the Congress. So the remarks by the congressman was a complete let down to them. Shabnam Hashmi, Secretary of SAHMAT faxed to him: "Your statement will only weaken the united resistance that hundreds of academics, scientists and educationists were able to build up over the last two months on communalisation of education". Everyone knows that SAHMAT is a front organisation of CPI(M), and her letter to Digvijay Singh is a desperate appeal of a losing person.

Shabana Hashmi has raised an issue in the letter that needs to be taken note of. She has contented that teaching of astrology will amount to 'communalisation of education'.

Nothing can be more ridiculous than this. Given her reasoning, because Newton was a Christian, Newton's laws should be Christian laws. Darwin's "Theory of Evolution" is a Jewish theory because Darwin was a Jew. All mathematics is communal because the numerals, the decimal system and the numerical place-value system were invented by the Hindus in India. Only a sick mind would think of dividing the knowledge on the basis of the religion of the people that discovered it. All knowledge is indivisible sacred property of all humanity, and any obnoxious effort to divide it on communal, religious lines should be thwarted with utmost contempt it deserves.

SECTION-VI

Let us think

'Saffronising' Education

– The Sentinel
June 27, 2001, Guwahati

Charges by 'secular' political parties that Indian education is being 'saffronized' have gained momentum, not entirely without reason; though there have also been clear indications of some groups over-reacting to every change in curriculum that has been proposed by the NDA Government. The extent of this over-reaction is evident in the proposal by six major Muslim organizations organizing a national conference on the "Saffronizing of Education" in New Delhi in July. The conference has been convened by Syed Shahabuddin and will be inaugurated by former Prime Minister V.P. Singh. The conference proposes to discuss subjects like "Impact of Saffronization on the Secular Character of Education", "Development of a Composite Culture and the Cultural Rights of Minorities", "Proposed Changes in School Curricular Framework", "Rewriting Indian History as Hindu History" and "Introduction of courses like Astrology, Hindu Rituals and Vedic Mathematics at the University level". Going by the subjects selected, it does not call for any great intelligence to anticipate that the plan is to oppose tooth and nail what does not appeal to the organizers of the conference and whatever is envisaged as a threat posed by the so-called 'saffronization' process.

While no one questions the right of minority organizations to convene a conference of this kind, there is no gainsaying that the present paranoia about 'saffronization' of our education has been taken to irrational levels. For instance, the kind of Indian History that our schoolchildren have been made to learn in the last few decades has been a kind of sanitized history, in which all the misdeeds and repressive measures of the Moghal rulers have been deleted. The claim that here is now an attempt to rewrite Indian history as Hindu history is an unfair one, considering that

the only attempt being made is to present Indian history as it was rather than in a sanitized manner. After all what will the serious student of History think of the school textbooks on History when he or she discovers later in life from historical records that he or she was fed on a pack of lies in school? How does it reflect on our education system to have people discovered that they have been taught concocted history in schools? Likewise, what is wrong with Vedic Mathematics as an optional subject at the university level? It enables our students to learn of our mathematical tradition in the Vedic times, and not the Hindu times. And even if the two terms are seen as being synonymous by our 'secular' academicians, it is not as though they can wish that period of our history away. As for Astrology, do we not have people casting horoscopes on the computer these days? And do we not have people flocking to those who can do this? Are the heavens going to fall if those who wish to make a career in Astrology are enabled to do a better job of it? The real trouble arises from the unholy desire of our 'secular' academicians to keep out everything from our education that even remotely smells of being Hindu in a country with a vast Hindu majority and a great tradition.

"यदि संस्कृत को देश के जनसाधारण के प्रतिदिन के जीवन से अलग कर दिया जाये तो उनके जीवन से प्रकाश लुप्त हो जायेगा तथा हिन्दू संस्कृति के जिन विशिष्ट गुणों ने उसे विश्व-चिन्तन में प्रतिष्ठित किया है उन पर दुष्प्रभाव पड़ेगा जिससे भारत व विश्व दोनों की क्षति होगी।"

सर मिर्जा इस्माईल

India, Bharat and Saffron

— J. S. Rajput
Director NCERT

The saffronisation debate has opened my eyes to a stark reality. As the Director of National Council of Education Research and Training (NCERT), I am supposed to be a man under intense public pressure. Everyone who has anything to do with education is supposed to be baying for my blood for forcing objectionable text books down the throats of our poor children. Much as I wanted to set these apprehensions at rest, persuade people to see the facts for themselves and clarify in great detail that NCERT is not in the business of rewriting history, I decided a few weeks back, to appear live on the Star News programme, *Sawal Aapke*. Having been a low-profile academician for most of my life, my heart was naturally doing somersaults as I walked into the studio to face the lights. I felt like a man about to be executed.

But lo behold! Not one of the ordinary people who telephoned in their queries through the 25 minutes of the programme was even remotely interested in saffronisation. They had far more important things to talk about. The politicians had had their day. Now it was their (half) hour.

"What are you doing about changing the system of examinations?" asked somebody from a town in Uttar Pradesh. Another, obviously a harassed mother of school-going children, demanded to know why the school curriculum cannot be shortened. A concerned citizen from Delhi quizzed me on how poor children can be exposed to computer education. Half way through, the journalist who was anchoring the show, decided that the programme was getting too mixed up with mundane issues. Since none of the respondents had raised the saffronisation issue, he decided to increase the temperature a bit by bringing up the point himself. But, by that time, my confidence was much boosted. Besides, I had come fully prepared. I had no difficulty in clearing his apprehensions.

Afterwards, I reflected that perhaps this saffronisation thing was more of a media than public concern. The real issue to the

parents of the school-goer and the school academia is whether or not NCERT, in its third national curriculum framework renewal exercise since 1975, had produced a system which can do justice to all, meet the aspirations of the new generation in the new century and stem the rot that afflicts our school education system. The politicians and media who are raising so much hype over imagined assaults on secularism, have just lost their finger on the national pulse.

Did I say media? Well, to be fair, my disappointment is only with the fourth estate of the National Capital Territory region. Perhaps their proximity to power and familiarity with the authors of the controversy have something to do with the reams of paper and hours of TV programming that have gone into coverage of the debates in parliament and outside it over the past few months. The Press outside Delhi, to my surprise, is not the least interested in this fraudulent show of secularism. This is the second reality which struck me recently. While on a tour to Bhubaneshwar, the state NCERT office organised a press conference for me. The journalists of the city, many of them representing national papers and news agencies, attended it. And their questions, to my surprise, really reflected the concerns of the ordinary man and woman about education. After all, there I was before them, the man responsible for designing the course content of schools. What our children, the future of India, would be studying in the new century. Their professional honesty prevented them from allowing political jargon manufactured by frustrated backroom boys snatch their precious time.

The NCERT has not saffronised education. We lack the statutory powers to impose our curriculum proposals on unwilling state governments and school boards. The process of integration of the features of the new framework will take years. The 1986 Framework took more than a decade for pathologically anti-Centrist West Bengal to accept it even partially. Today Value Education, with an informal reading of the sacred books of all religions, is anathema. A decade back it was Navodaya Vidyalayas. When I told journalists at a press conference in Bhopal three months back that NCERT had only implemented a report of the multi-party Parliamentary Standing Committee headed by

S.B. Chavan, they printed the fact dutifully. But the esteemed journalists of the national capital (no disrespect intended), consciously avoided mentioning this little fact in spite of photocopies of this report being circulated among them.

I stand astonished at the variance in the maturity level of the national press and its regional counterparts. Perhaps being closer to the real heart of India, journalists of our state capitals and small towns have the ability to distinguish fact from fiction. The tone and tenor of the questions fielded to me in Delhi is in remarkable contrast to those posed in other parts of India. I am surprised that even widely circulated newspapers should stoop to the level of party organs. When reporters of these papers call on me, I can see in them the images of the political leaders who are behind this mock concern over "saffronisation".. but, in the heart of India, the situation is entirely the opposite.

Will the school bags of children be lighter next year? Yes, I tell them. This was proposed by the renowned academician, Professor Yash Pal, back in the early 1990s. NCERT proposes in the new Framework to remove irrelevant subjects from the course structure. For instance, far from saffronising History, it is proposed to do away with the needless date-crunching and name-memorising. Along with Geography, Civics and Education, it will be taught in a thematic context through a single text. Mathematics will be less of a phobia for children from next year. Difficult chapters like logarithm tables, mensuration and statistics will be left for the higher secondary stage. Yes, dumb memorisation of computer theory which is mostly outdated, will be scrapped. And so on.

I would like to ask our esteemed national press one thing straight. Just what do you represent? Out there, beyond the lime-washed bungalows of our first citizens in Lutyens' Delhi, there is an India where millions of middle and lower class people are struggling to keep their children in schools. They want freedom from the corrupt private tutor Raj. They want their children to enjoy childhood, grow up to be better citizens. Thankfully we have a flourishing press, otherwise the core message of the new Curriculum Framework, would have gone unnoticed by Bharat, as it has by India.

Same Old Politics

– *India Today,*
June 25, 2001

IN 1975, ABOUT HALF A DECADE AFTER THE KOTHARI COMMISSION put in place the present 10+2 system of school education in India, NCERT framed the first National Curriculum Framework for School Education. In 1988, two years after Rajiv Gandhi's "New Education Policy", the second Curriculum Framework arrived. NCERT has now produced the third.

No Curriculum Framework has evoked the controversy as this one. Eduardo Falerio, Congress MP and the convener of a cross-party parliamentary forum on the "saffronisation of education", says, "The Curriculum Framework is "unacceptable to those who cherish the country's secular principle". The larger conflict is about the alleged "pro-Hindutva" tilt being given to NCERT by J.S. Rajput who was appointed director two years ago.

Rajput's critics say that his Framework was never ratified by a conference of state education ministers as the 1988 document had been. The director argues that for the first time, NCERT held regional conferences on the Curriculum Framework to which states were invited. In December 2000, the NCERT general body meeting that approved the draft, was attended by "nine state education ministers".

Others allege that Faleiro and company are being instigated by "left-learning academics and the real battle may be one for textbooks." In an internal note, Rajput has charged that current history textbooks contain incendiary passages. He quotes from Satish Chandra's description in *Medieval India* of Guru Teg Bahadur's killing by the Mughals: "According to Sikh tradition, the execution was due to the intrigues of some members of his (the Guru's) family who disputed his succession." Aggrieved Sikhs sued NCERT. Rajput says, and Jains did likewise for an

apparently derogatory reference to Mahavir in Ram Sharan Gupta's *Pracheen Bharat* (Ancient India).

The new Curriculum Framework amalgamates history with the other social sciences. So fresh, composite textbooks will be needed. Nor will the course now end at 1947; it will extend to today's India. Like Alladin's uncle, NCERT will have to offer new textbooks for the old. The implications are obvious. Teaching the social sciences is popular in Australia, Thailand and Japan. It is expected to be welcomed by parents who feel subjects like history are overdone and a burden on children who should focus on "contemporary" and "job oriented" science and mathematics.

NCERT's framework is only recommendatory. The three national secondary education boards — CBSE, ICSE and National Open School - and 31 state boards are free to work around it and prescribe multiple textbooks. In practical terms, the CBSE which oversees 5800 school in India and is the model for most state boards, is the prime mover behind NCERT's "integrated approach".

"Parents complain," says Ganguly "that the course is simply too large. A child has to study 28 chapters of history alone in Class X. And then answer 30 questions in three hours. Where is the room for creative thinking or analytical skills?" An educationist who worked on the new curriculum at NCERT adds, "There was a time when the textbook was the principal source of information for school children. Today, with the media explosion, with television and the Internet, this is no longer true. You now need the textbook to guide you, not catalogue facts that may already be available." Ganguly concurs, "Information is growing at an exponential rate. Its quantum is doubling every six to eight years. No textbook can keep pace. We have to think of a new approach."

While this may be music to those who feel history and geography have been reduced to "mugging up dates and names"

and an examination of "what is taught, rather than what the child knows", there is the other side of the story. Technology-driven societies, such as those in east Asia, tend to discount the humanities. NCERT's critics say that the integrated approach will similarly dumb down the social sciences and reduce their learning to a rudimentary level. Also, with its emphasis on India rather than on the classical subjects — in classes VI-VIII children will study "India and the world", in IX-X, "Contemporary India" — it may actually discourage higher studies in the social sciences.

While Rajput acknowledges the danger, he says this "merely poses a greater challenge for the teacher". The counter-argument is that in the best of schools the quality of history and geography teachers is suspected. Now you expect them to teach both subjects as well as introduce the child to economics and sociology! Anyway mediocre teaching system is being institutionalised.

Critics point to the failing of the similar intergrated approach used for science since 1988. NCERT recommends one textbook for physics, chemistry and biology in classes IX-X but many schools and boards feel it is inadequate. The "oversimplification" of science, an NCERT insider complains, has also led to "Class X graduates not being able to cope in classes XI and XII". Ganguly admits, "There are gaps" but says this is "syllabus lacuna and not an approach lacuna". The current CBSE course "overmphasises physics in Class IX" but neglects it in Class X leading to "problems for those who opt for the science stream" thereafter.

As any scientist, physical or social, will agree, empirical evidence is the best response to a dispute. Ganguly says, "The intergrated approach was experimented with by middle school social science teachers in two well-known institutions - Mother's International, Delhi and Sivasami Kalalaya, Chennai - over the past three years. CBSE is satisfied with the outcome. Beginning April 1, 2002, the rest of India can make up its mind."

Beware of the Enemies of Civilisation

B.P. Singhal

It is time politics in this country is leashed. A handful of ministers who can stage a walkout in Education Ministers Conference, or the unprincipled stand of the HRD Minister in panicking and dropping the so-called controverisal aspects of the Country's Education Agenda to save his government, cannot be permitted to override the assiduously worked out direction of our education policy. Nor can they be allowed to bulldoze the recommendations of eminent scholars like Dr. Radhakrishnan and Arnold Toynbee or ignore the teachings of saints like Swami Vivekananda and Mahatma Gandhi.

Even regarding Samskrit, way back in 1956, the Samskrit Commission had unanimously recommended that "That this provision should be such that, in some way, the young Indian pupils, with such exception as may be necessary, would automatically study Samskrit.... That for this purpose, compulsory provision for teaching of Samskrit, unaffected by arguments of economy or number of students taking Samskrit, should be made in all the schools in the country".

Said Dr. Radhkrishnan: "The culture associated with Samskrit gives us a view of religion which is not exclusive but universal, a kind of religion which is most suited to modern conditions".

The Committee on Religious and Moral Instruction 1959, appointed by the central Ministry of Education, recommended that "the content of such education in moral and spiritual value should include a comparative and sympathetic study of the lives and teachings of great religious leaders and at later stages, their ethical systems and philosophies."

Later the Kothari Commission (1964-66) made the recommendation that "the Central and state governments should

adopt measures to introduce education in moral, social and spiritual values".

K.G. Saiyidain, an eminent scholar and Chairman of the Committee on School Text Books, appointed by the Ministry of Education in 1966, had made the following specific recommendations:

"Text Books should endeavour in their limited way to acquaint the pupils with basic truths of all religions and the contributions they have made to the development of human values. In order to achieve this objective, a balanced presentation should be given in textbooks on various religions of the people of India.

"Samskrit has a very important cultural position in the country and that its study should be encouraged as widely as possible among the students and in a much more serious manner. But this should be done only on a voluntary and optional basis".

During the regime of late Rajiv Gandhi, the government had formulated a National Policy on Education for 1986-1992. It stated that "efforts will be made to delve deep into India's ancient fund of knowledge and to relate it to contemporary reality. This effort will imply the development of facilities for the intensive study of Samskrit and other classical languages".

Or remember the words of Mahatma Gandhi: "Where there is no *Dharma*, there can be neither knowledge nor wealth". It was the predominance of *Dharma* in Indian culture that compelled Arnold Toynbee to make this prophecy:

"It is already becoming clear that a chapter which had a western beginning will have to have an Indian ending, if it is not to end in self-destruction of the human race. At this supremely dangerous moment in history, the only way of salvation for mankind is the Indian way".

The people of India would urge the politicians of all hues to leave education free from politics. The eternal character of Indian civilization is a precious treasure. Let no one forget the immortal lines of Allama IQbal: *"kuch baat hai ki hasti mitati nahin hamari sadion raha hai dushman daure zaman hamara"* (There is something in the entity of our civilisation that has defied destruction despite persistent onsalughts by its enemies down the centuries).

All Education ministers, especially the HRD minister, must resist the *dushmans* (enemies) of India's *hasti* (the entity of Indian civilization).

"The educational system of the country had succeeded remarkably in the ideal of raising the national character. It was the success of the educational system in promoting social efficiency which enabled Hindu society to be in the vanguard of the march of civilisation for several centuries.

– Altekar – Education in Ancient India. -P246, 249.

"The representation of the student community on such an authoritative body shows a degree of recognition of special interests and stakes which is not allowed even in modern educational organisation, professing advanced democratic ideals."

– R.K.Mookerji – Ancient Indian Education -P.220.

Our Gods spoke in Sanskrit, our sages thought in Sanskrit, our poets wrote in Sanskrit. All that is best in us - the best thoughts, the best ideas, the best lines seeks instinctively, to clothe itself in Sanskrit. It is not a language alone, to many Hindus, it is a Mantra, to all it is a music.

– Veer Savarkar

शिक्षा प्रणाली अभी भी अपनी देशज जड़ों को पूरी तरह खोज नहीं पाई है।

असहमत, सहमत और सहमति

प्रो. जगमोहन सिंह राजपूत

भारतीय संस्कृति, संस्कृत और परंपरा की चर्चा इस समय जहां पर होती है, कुछ लोग सशंकित हो जाते हैं। जबकि यह एक तथ्य है कि भारतीय परंपराओं, दर्शन, ज्ञान और संस्कृति की ओर सारे विश्व का ध्यान इस समय आकर्षित हो रहा है। आध्यात्मिकता की बातें भले ही इस देश में कुछ लोगों को अच्छी न लगें, पश्चिमी देश उसके लिए भारत की ओर देख रहे हैं। संस्कृत सिखाने वाले विश्वविद्यालयों की संख्या विदेशों में लगातार बढ़ रही है। इसके अध्ययन के लिए आकृष्ट होने वाले लोगों की संख्या भी लगातार बढ़ती जा रही है। इस समय सारे विश्व में शिक्षा को वैज्ञानिक, तकनीकी और संचार तकनीकी में हो रहे परिवर्तन के प्रभाव के संदर्भ में परिवर्तित करने के प्रयत्न हो रहे हैं। यूनेस्को ने कुछ समय पहले इस पर एक अंतर्राष्ट्रीय आयोग का गठन किया था। उसने अपनी संस्तुतियों में आध्यात्मिकता, सामाजिक संरचना और एक साथ मिल कर रहने की शिक्षा के मूलभूत उद्देश्य के रूप में निर्धारित किया। ऐसे ही परिवर्तनों को स्कूल शिक्षा के संदर्भ में समझने के लिए एक राष्ट्रव्यापी चर्चा के उपरांत एन.सी.ई.आर.टी. ने स्कूल शिक्षा के पाठ्यक्रम की एक रूपरेखा देश के सामने प्रस्तुत की है। इसकी प्रतियां पढ़ने और अध्ययन करने के लिए सर्वत्र उपलब्ध हैं। लेकिन कुछ लोग बिना पढ़े ही अपनी आशंकाएं और भय व्यक्त करने के लिए उतावले होते रहते हैं। उन्हें भारतीय दर्शन और चिंतन की उस परंपरा से कोई सरोकार नहीं है जहां पर विभिन्न विचार रखने वाले लोग एक साथ बैठकर प्रश्न-प्रतिप्रश्न और संवाद के द्वारा समाधान और नव ज्ञान सृजन में विश्वास करते हैं। वह पद्धति समरसता की ओर ले जाती है, और ज्ञान-विज्ञान के सभी क्षेत्रों में सामंजस्य स्थापित करती है। दुर्भाग्य से कुछ लोग ऐसा नहीं करके अपनी सहमति के लिए अपने पूर्वाग्रहों के आधार पर ही लालायित होते हैं। विभिन्न विचारों तथा विचारधाराओं में समन्वय करने की प्रथा का किस प्रकार विकास हुआ है इससे वह परिचित ही नहीं हैं। इसलिए उसके संरक्षण-संवर्धन में उनकी कोई रुचि भी कैसे हो सकती है।

हर प्राचीन भारतीय परंपरा और अवधारणा को सदा शंका की दृष्टि से देखने वाले काफी लोग शायद यह नहीं जानते कि भारतीय चिंतन धारा का अनूठा पक्ष है — वादन्यास। बाद में बैठकर परस्पर चर्चा करने के बाद तथा पक्ष-विपक्ष दोनों के पूर्ण विमर्श के पश्चात् जो निष्कर्ष निकलता था उसे पुस्तकों या दस्तावेजों में लिपिबद्ध कर लिया जाता था। लोगों को अलग-अलग स्रोत ढूंढने नहीं पड़ते थे। इसमें सबसे महत्त्वपूर्ण यह होता था कि चर्चा तथा निष्कर्ष दोनों का स्तर ऊंचा हो जाता था। इसका उद्देश्य हमेशा विपक्ष के मत का येन-केन-प्रकारेण खंडन करना नहीं होता था बल्कि समस्या या विचार बिंदु का गहन अवलोकन-निरीक्षण और परीक्षण होता था, तत्त्व के तल तक पहुंचना होता था। लेकिन हजारों साल पहले गोष्ठियों में बैठकर शास्त्र-चर्चा करने की प्रथा आज शिथिल हो गई है। नवीं-दसवीं शताब्दी के बाद यह प्रथा कई कारणों से उतनी सशक्त नहीं रही। शायद इसी का परिणाम है कि आज मुट्ठी भर लोग किसी भी संस्था या कार्य की आलोचना के लिए बैठकर अपना पक्ष प्रचार माध्यमों के समक्ष रखकर संतुष्ट हो जाते हैं। वह अपने उस नैतिक उत्तरदायित्व को भूल जाते हैं कि जिसे आलोचना और प्रताड़ना का लक्ष्य बनाया जा रहा है उसे भी अपना पक्ष रखने का हक है। वह जानते हैं कि यदि उन्होंने ऐसा किया तो सच सामने आ जाएगा और उन्हें कुछ करने को बचेगा ही नहीं। असत्य की नींव पर रची गई आलोचना क्षणिक लाभ, सत्कार और प्रचार दे सकती है परन्तु अंततः वह स्वयं ही भरभरा कर ढह जाती है। तब वैसे लोग कोई और आलोचना क्षेत्र ढूंढ कर उसमें लग जाते हैं।

भारतीय शैक्षिक परंपराओं में यह माना जाता है कि "न हि ज्ञानेन सदृशं पवित्रमिह विद्यते" अर्थात् ज्ञान से पवित्र कुछ नहीं होता। पवित्र होने का अर्थ है कि वह शंकाओं और आशंकाओं का निराकरण करता है और उनके बारे में दृष्टि को साफ करता है। हमारे चिंतन को ज्ञान ही राग-द्वेष से अलग करता है। व्यक्तिगत पूर्वाग्रहों से व्यक्तिगत द्वेष के आधार पर कभी भी दृष्टि और दृष्टिकोण को साफ नहीं किया जा सकता है। ज्ञान की साधना की प्रक्रिया लगातार चलती है और इसमें सभी पक्षों को साथ बैठकर ही कुछ प्राप्त हो सकता है। अलग से और अकेले में कुछ मिलता नहीं है। अपने चिंतन को सुदृढ़ करने में ज्ञान के ग्रंथ सहायक हो सकते हैं और हो रहे हैं। गीता का उदाहरण सर्व-विदित है।

तुर्की के प्रधानमंत्री कुछ महीने पहले भारत आये थे। कितने ही लोगों को यह जानकर आश्चर्य हुआ कि वह गीता के विद्वान हैं और जब समस्याएं गहन और गंभीर रूप में उनके सामने आती हैं तो वह गीता पढ़ते हैं और समाधान मिल जाता है। यह व्यक्ति तथा ज्ञान ग्रंथ का संवाद होता है। ज्ञानार्जन की यह परंपरा भारत में साधकों, विचारकों और मनीषियों ने हजारों साल पहले स्थापित कर दी थी। यह संवाद की उस वृहद परंपरा का अंश थी जो ज्ञान-सृजन और ज्ञान-ग्रहण का आधार माना जाता है। विचारों की विविधता शाश्वत है और उसका ज्ञान के विकास में अप्रतिम योगदान रहा है। विचारधाराओं के विरोध भी संवाद से सही रूप में निखरें और विवाद होने से बच रहें। यही परंपरा आदि शंकराचार्य ने सुदृढ़ की और उसका मंडन मिश्र तथा उनकी पत्नी से हुआ संवाद आज भी आदर और श्रद्धा से स्मरण किया जाता है। उसके पहले की गीता तो कुल मिलाकर कृष्ण-अर्जुन संवाद ही तो है। वहां विकट परिस्थितियों से विकल हुए अर्जुन को ज्ञान, बुद्धि और व्यावहारिकता आधारित समाधान संवाद के द्वारा ही मिलता है।

लेकिन आज भारतीय संस्कृति, आध्यात्मिकता, मानव मूल्य, सभी धर्मों की मूलभूत जानकारी, विश्व सभ्यता में भारत का योगदान, संस्कृत के अध्यापन की आवश्यकता इत्यादि शब्दों का उच्चारण ही कुछ लोगों को विचलित एवं व्यग्र कर देता है। वे जो कुछ कहा या लिखा जा रहा है, उसे सुनने या पढ़ने की आवश्यकता नहीं समझते हैं और विरोध तथा निंदा में अपनी सारी शक्ति लगा देने को तत्पर हो जाते हैं। उन्हें "एजेंडा" तो दिखाई नहीं देता पर वह अपनी अलौकिक शक्ति से "हिडेन एजेंडा" ज़रूर देख लेते हैं और उसमें जो चाहते हैं वही देख लेते हैं। क्योंकि वह जानते हैं कि आज के युग में सारे प्रचार माध्यम विरोध को ही ज़्यादा प्रमुखता देने का प्रयास करते हैं, कुछ चटपटा भी उसी में मिलता है। इसीलिए सिर्फ विरोध करके पनपने वाले और उसका लगातार प्रचार-प्रसार करने वाले बिना किसी कठिनाई के आपस में सहमत हो जाते हैं। मूल प्रश्न भारतीयता का है। उसे अपने समग्र रूप में विकसित करना है या नहीं। क्या कोई भी देश अपनी प्रगति की नींव अपनी जड़ों से काट कर रख सकता है, अपने विकास की गाथा को भुलाकर आगे बढ़ सकता है? क्या इस राष्ट्र को सामाजिक समरसता, अपनी पहचान, विविधताओं को जानकर उसमें एकता को अंतर्निहित करना, धार्मिक, आर्थिक, सामाजिक

तथा सांस्कृतिक बहुआयामों को समझना आवश्यक नहीं है और यदि है तो क्या यह शिक्षा को भारत की जड़ों से जोड़े बिना संभव है ?

एन.सी.ई.आर.टी. ने नये पाठ्यक्रम की रूपरेखा बनाने के लिए ऐसी ही चिंतन और वैचारिक परंपरा को आधार मानकर राष्ट्रीय स्तर पर शैक्षिक चर्चा के बिंदुओं का एक दस्तावेज जनवरी 2000 में प्रकाशित किया। सारे देश में इन पर विचार-विमर्श का आयोजन किया गया। इस सारी प्रक्रिया में हजारों लोगों और संस्थाओं ने भाग लिया। देश में हर जगह लोगों ने कहा है कि पिछले पांच दशकों में शिक्षा के क्षेत्र में जो प्रयत्न किए गए हैं उनके अपने महत्त्व हैं परंतु शिक्षा प्रणाली अभी भी अपनी देशज जड़ों को पूरी तरह खोज नहीं पाई है। हम उसी शिक्षा प्रणाली को ढोते चले आ रहे हैं जो हमारे विदेशी शासक हमें दे गए थे। संविधान में सभी के लिए शिक्षा व्यवस्था की बात इस आधार पर मानी गई थी कि सामाजिक न्याय, बराबरी, मानवाधिकारों और प्रत्येक व्यक्ति के आत्मसम्मान को बढ़ाने में शिक्षा सबसे बड़ी भूमिका निभाएगी। सभी बच्चों को समानता का अधिकार मिल सकेगा। यह प्रश्न आज भी हमारे सामने खड़ा है कि क्या ऐसा हो पाया है या हो रहा है ? यह प्रश्न भी दुर्भाग्य से लोगों को विचलित नहीं कर रहा है कि देश के हजारों बच्चे परीक्षा परिणाम आने पर आत्म हत्या करते हैं। दसवीं की परीक्षा में बैठने वाले 50 प्रतिशत बच्चे फेल घोषित कर दिये जाते हैं और जीवन भर इस अपमान और तिरस्कार का बोझ ढोते रहते हैं। कितने ही बच्चे पाठ्यक्रम के बोझ से विभिन्न बीमारियों से ग्रसित होते हैं। बस्ते के बोझ से सभी चिंतित हैं। इस विकट परिदृश्य को देखते हुए भी 1988 के बाद 1999-2000 में पाठ्यक्रम की रूपरेखा पर पुनर्विचार करना कुछ लोगों को राष्ट्र हित में नहीं लग रहा है।

देशव्यापी चर्चा में जो बिन्दु मुख्य रूप से उभरे उनमें ऐसे समाज का निर्माण करना शामिल था, जहां न्यायसंगत समानता के सभी अवसर सभी के लिए उपलब्ध हों। विद्यार्थियों को देशज ज्ञान से भी परिचित कराया जाए और विश्व सभ्यता के विकास में भारत के योगदान को उचित स्थान दिया जाए जो इनके आत्मविश्वास और आत्मसम्मान को बढ़ाएगा और उनके व्यक्तित्व के विकास में सहायक होगा। यह इनमें अपने देश की विविधताओं को समझने में सहायता देगा और एकता के सूत्र उनके सामने उजागर होंगे। ऐसा पाठ्यक्रम बनाना होगा जो सभी संस्कृतियों

सभ्यताओं और उनके बीच की समानता के बोध से अवगत कराता है, जो हर बच्चे को ज्ञान के सर्जक के रूप में विकसित करना चाहता है और जो अध्यापक को उनके उत्तरदायित्व के आधार पर अपने कर्त्तव्य का निर्वाह विश्वास के साथ करने के लिए प्रेरित करता है। एन.सी.ई.आर.टी. ने यह भी कहा है कि पाठ्यचर्या का बोझ कम होना चाहिए। यह 1992 की प्रोफेसर यशपाल समिति की संस्तुतियों के अनुरूप है। पास-फेल की प्रणाली खत्म होनी चाहिए, यह 1986 की राष्ट्रीय शिक्षा नीति के अनुरूप है। इस प्रकार की अनेक संस्तुतियां, जो अकादमिक स्तर पर देश भर में चर्चा का विषय बननी चाहिए थीं, कुछ लोगों का ध्यान उनके पूर्वाग्रहों के कारण अपनी ओर आकृष्ट नहीं कर पाई। उन्होंने केवल दो बिन्दुओं पर अपनी बातें कही हैं : पहली मूल्यों की शिक्षा की बात और दूसरी सब धर्मों की जानकारी देने के सम्बन्ध में एन.सी.ई.आर.टी. की संस्तुतियां। इसके अतिरिक्त सारे पाठ्यक्रम में केवल एक विषय को महत्वपूर्ण माना गया है और वह है इतिहास का अध्ययन और अध्यापन। कुछ लोगों का आरोप है कि इतिहास को विकृत करने की, साम्प्रदायिकता बढ़ाने का प्रयास किया जा रहा है और स्कूल के पाठ्यक्रम को विकृत किया जा रहा है। दुर्भाग्य है कि देश में कुछ स्वनामधन्य विद्वान केवल पंक्तियों के बीच में ही अपनी विचारधारा के अनुसार अर्थ ढूंढने का प्रयास करते हैं। वे पंक्तियों को पढ़ते नहीं हैं। यदि वे सचमुच दस्तावेज को पढ़ते और पूर्वाग्रह से ग्रसित न होते तो उन्हें इतने अनावश्यक प्रयास और प्रयत्न करने की आवश्यकता नहीं पड़ती। कहते हैं कि सच्चाई को देखने के लिए सबसे पहले मन के अन्दर शुद्ध विचार और पूर्वाग्रह रहित दृष्टिकोण आवश्यक है अन्यथा व्यक्ति को वही दिखाई देता है जो वह देखना चाहता है। एन.सी.ई.आर.टी. ने यह संस्तुति की है कि स्कूल शिक्षा में मूलभूत मूल्यों को शामिल किया जाए तथा देश के सभी धर्मों के संबंध में मूलभूत जानकारी बच्चों के सामने रखी जाए। एन.सी.ई.आर.टी. ने स्पष्ट रूप से यह कहा है कि मूल्य शिक्षा तथा धर्मों के बारे में जानकारी का समन्वय भी पाठ्यचर्या के सभी विषयों में आवश्यकतानुसार ही किया जाए। इसमें निहित उद्देश्य कक्षा में सभी स्थलों पर, खेल के मैदानों में, सांस्कृतिक कार्यक्रमों में तथा ऐसे ही क्रियाकलापों के द्वारा प्राप्त किए जाएं। किसी भी स्तर पर मूल्य शिक्षा और धर्मों के बारे में शिक्षा अलग से अध्ययन या परीक्षा के विषय नहीं होंगे। ऐसा नहीं है कि मूल्यों की शिक्षा पहले से नहीं दी जा रही है।

A Hidden Agenda Or An Open Secret

—Rajendra Dixit
Professor & Head
Dept. of Education in Social
Sciences and Humanities
NCERT, New Delhi

Strange are the ways of modern 'intellectuals'. They can, and do, read what doesn't exist and conveniently ignore what stares any normal human being in the face. They have done that on a number of occasions when they very impressively slip into a long spirited harangue about a hidden agenda of smuggling in Hindutva, Brahmanical cult, obscurantism and what not, generating the NCERT's *National Curriculum Framework for School Education, 2000* in their writings which are given prominent positions in the so-called national press. However, when they are requested to quote the phrases or lines from the document that would cause religious fanaticism, cultural chauvinism, social injustice and the like, they go back into their deep theatrical rage skirting around the main issue. Interestingly one of them 'dares' the HRD Minister, M.M. Joshi "to tell the nation as to which education commission or policy document since independence has advocated religious education."

Such great intellectuals would perhaps not relish being told that not one but a number of reports and recommendations after independence stress the need for inculcation of spiritual values and education about religions. Since they seem to be deeply averse to the "odd UNESCO documents"; only what has always been held in the highest esteem in India, i.e., the *Report of the Education Commission* (1964-66) or the *Kothari Commission* may well be seen. Prof. Kothari asserts (*Education and National Development*, Vol.-I, 1-79, p.36). "It is, however necessary for a multi-religious democratic State to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together...... We suggest

that a syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as part of the general education to be introduced in schools and colleges........" How would our friend interpret that ? In fact, this Commission bemoans "the ban placed on religious instruction in schools" (the same page) which resulted in children growing up without any clear idea of their own religion or that of others. This ban, precisely, was motivated by the very keen desire of the same school of intellectuals to "liberate" children from the intoxicating influence of religion (the opium !) and teach them the great theories of class conflicts, cynicism, and self-condemnation as presented by the only sane books that teach that India has no history except that of being victim of aggressions. That has been the hidden agenda of the intellectuals for about three decades now.

The other Reports and recommendations regarding inclusion of moral and spiritual values and the importance of religion are : (1) *University Education Commission* (1948-49) : which says "......to be secular is not to be religiously illiterate. It is to be deeply spiritual.........." (2) *Report of the Committee on Religious and Moral Instruction* (1959) : "It is necessary to have some faith in things beyond the flesh..........the various new ideologies that are coming to us........are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years........" Which *ideologies* ? Finally, (3) *The Report of the Core Group on Value-orientation of education*, Planning Commission, Govt. of India (1992) : "The Core Group strongly recommends....silent sitting, meditation, morning assembly, observance of festivals of various religions,.....remembrance of prophets, sages, saints...... These need to be formulated at the institutional levels". The Core Group, elsewhere, asserts "Secularism means equal respect for all religions". Members of this Group must have been Hindu communalists in the eyes of the scholars of this school of thought.

The important NCERT statement "What is required today is not religious education but education about religions" has been called "the most contrived statement." In that case, Prof. D.S. Kothari and the other members of the Kothari Commission must have been trying under the *Sangh Parivar's* influence, to mislead the nation when they observed (1.79, p.36): "In such a society, however, one has to make a distinction between 'religious education' and 'education about religions'. The former is largely concerned with the teaching of the tenets and practices of a particular religion ... whereas the latter is a study of religions and religious thought from a broad point of view – the eternal quest of the spirit. It would not be practicable for a secular State with many religions to provide education in any one religion." Now, it is open for our Leftist friends to investigate whether these reports were *merely submitted or* whether some of these were also accepted somewhere. Who knows, all this might be only "an old trick of the trade" in their own words and a part of the Sangh Parivar's agenda!

Lots of brouhaha over the NCERT recommendations regarding the teaching–learning of Samskrit has been created and they have called these recommendations a part of "*Sangh Parivar's* long-standing agenda". Wonderful! *The National Policy on Education* (1968) must have been a secret document of the *Sangh Parivar* because it unequivocally observed: "Considering the special importance of Samskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country, facilities for its teaching at the school and university stages should be offered on more liberal basis." The 1986 Policy states, "Efforts will be made to delve into India's ancient fund of knowledge and to relate it to contemporary reality. This effort will imply the development of facilities for the intensive study of Samskrit and other classical languages." No doubt, Pali, Tamil and all the other national languages of India are great sources of wisdom and literature and the *NCF* clearly

acknowledges their importance and respectability (2.8.4; p.54). But more than that, Samskrit has been known to be structurally, lexically and semantically closest to most of the Indian regional languages enjoying a truly national status. When the supreme court of India in October, 1994, directed the Government of India and the CBSE to provide for the study of Samskrit, it did not say the same thing for any other language. When Nehru described Samskrit and its literature as the greatest treasure of India, he was conscious of this uniqueness of the language. Gandhi said that without the study of Samskrit one cannot become a true Indian. A former President of India, Shri Fakhruddin Ali Ahmed described it as "the language of every Indian." But, perhaps, all these people were regressive and suffered from some senile admiration for Samskrit and the progressive intellectuals would like to correct them now. Even late Dr. B.R. Ambedkar did not know about the communal characteristics of Samskrit when he proposed at the meeting of the Executive Committee of All India Scheduled Caste Federation on 10th September, 1949 to make Samskrit the official language of India. Out of the thirteen other members of this Federation, who signed this amendment proposal, nine persons were from Madras alone. Perhaps they were also aware of the importance of Tamil as an Indian language.

The greatest irony (or, call it a joke, if you like) of the situation is that this group of intellectuals would not point out any single phrase or sentence from the NCERT's *NCF* that may create religious fanaticism, violence, intolerance or sectarianism. They have just been talking about their false apprehensions, phobias, fallacies and hallucinations in a desperate bid to hatch their ideological or political ambition.

Another extremely striking factor has so far evaded general attention. The people who are not happy with the *NCF*, allege that 'Religion', 'Values' and 'Samskrit' have been brought in against the *NPE-1986*. Could they explain why the *National*

Curriculum Framework of 1988 did not include Samskrit, Values and Religion despite the clear directions given about these in the *Kothari Commission Report* and the *NPE – 1968*? No parliament discussions were held against these grave omissions. Was that a coincidence? No! it has been an all out effort under a hidden agenda of these motivated intellectuals to drive out from the Indian educational scenario anything that gave children valid reasons to be proud of their country, its rich cultural continuum and multi-coloured religious fabric. They are flabbergasted now to see that it is their hidden agenda that has now become an open secret.

नेता जी सुभाष चन्द्र बोस ने कहा था –

भारतीय संस्कृति

मैं उन लोगों में से नहीं हूँ जो आधुनिकता के जोश में अपने अतीत के गौरव को भूल जाते हैं। हमें भूतकाल को अपना आधार बनाना है। भारत की अपनी संस्कृति है, जिसे उसे अपनी सुनिश्चित धाराओं में विकसित करते जाना है। हमारे पास विश्व को देने के लिए दर्शन, साहित्य, कला और विज्ञान में बहुत कुछ नया है और उसकी ओर सारा संसार टकटकी लगाये हुए है। एक शब्द में कहूँ तो हमें नये-पुराने का मेल करना है। हमारे कुछ अच्छे विचारक और कार्यकर्ता इस महत्त्वपूर्ण कार्य में पहले से ही लगे हुए हैं। हमें एक ओर पुनः वेदों पर जाने वाली प्रवृत्ति और दूसरी ओर आधुनिक यूरोप के फैशन और अर्थहीन परिवर्तन के लिए नकल करने वाली प्रवृत्ति का मुकाबला करना है।

अखिल भारतीय युवक सम्मेलन, कलकत्ता में भाषण (25.12.1928)

धर्मनिरपेक्षता का दूसरा चेहरा

—शंकर शरण

सरस्वती वंदना भी सांप्रदायिक, वंदे मातरम का राष्ट्रगान भी और अब संस्कृत भाषा भी सांप्रदायिकता का प्रमाण हो गई। वास्तव में रोमिला थापर का लेख 'धर्मनिरपेक्ष शिक्षा और संघ राज्य' उनके आलोचकों को भी आश्चर्य में डालता है। बात वही हो, फिर भी मुलायम सिंह यादव और रोमिला थापर की शैली में कोई फर्क तो दिखना चाहिए था। वह वर्तमान शिक्षा मंत्री द्वारा पाठ्य-पुस्तकों में सांप्रदायिक परिवर्तन की बात करती हैं, प्रायोजित हिंदुत्व का आरोप लगाती हैं पर कोई निश्चित उल्लेख नहीं करतीं कि कहां क्या बदला गया है। न कोई संदर्भ है, न कोई उद्धरण। केवल आरोप हैं और धर्मनिरपेक्षता पर खतरे की राजनीतिक लफ्फाजी, जिसकी एक अकादमिक विद्वान से उम्मीद नहीं की जाती। लेकिन बात यह भी है कि जो इस बात से नाहक बेचैन हो रहे हैं कि उन पर एक खास विचार थोपा जा रहा है, वे इस बात को चालाकी से भुला देते हैं कि इंदिरा गांधी के दौर में जब नूरुल हसन शिक्षा मंत्री की कुर्सी पर विराजमान थे, तब मार्क्सवादी विचारधारा बिना किसी संवाद के देश पर थोपी गई थी। और इतिहास परिषद् द्वारा कॉम्युनिस्ट महासचिव नंबूद्रिपाद की किताब प्रकाशित की गई, जबकि सुप्रसिद्ध इतिहासकार रमेशचंद्र मजूमदार और यदुनाथ सरकार के लिखे ग्रंथों को कूड़ेदान में डाल दिया गया। रोमिला जी पूछती हैं, सलाह-मशविरा किससे किया जा रहा है? उन्हें बताना चाहिए कि 1970-97 तक उनके वैचारिक कबीले ने किनसे सलाह ली थी, किसने उन्हें सुभाषचंद्र बोस, अरविंद घोष और पटेल से लेकर चंद्रगुप्त मौर्य तक को संक्षेप में निपटा देने का मशविरा दिया था?

लेकिन अब रोमिला जी कहती हैं, शिक्षा का राजनीतिक विचारधारा से कोई लेना-देना नहीं होना चाहिए। मगर उनका पूरा लेख राजनीतिक प्रस्थापनाओं से अटा पड़ा है, कि विश्व को भारत का योगदान वैदिक ग्रंथों से अलग और उसके खिलाफ भी रहा, कि भारतीय सभ्यता (मुस्लिम आक्रमणकारियों के आने से पहले) ब्राह्मणवादी विश्वदृष्टि से चालित थी, कि धर्मनिरपेक्षता पर खतरा सिर्फ संघ-परिवार से है, कि संस्कृत

और योग 'ऊल-जलूल' हैं, कि अंग्रेजी से तार्किक माहौल बनाया गया है, जो थापर जैसे लोगों ने बनाया। उनका कहना है कि 'शिक्षा सामाजिक बदलाव का जरिया है' जो विशुद्ध रूप से एक मार्क्सवादी, राजनीतिक नारा है। भारत में सहस्त्राब्दियों से माना गया है,' विद्या ददाति विनयम्..... ।' यदि विद्या, शिक्षा मनुष्य को विनयशील, सुसंस्कृत नहीं बनाती तो वह कुछ नहीं है। लेकिन यही बात कोई मुरली मनोहर जोशी कहे तो सांप्रदायिक, राजनीतिक बताई जाने लगती है।

सच यह है कि शिक्षा को परिवर्तन का औजार बताना मार्क्सवादी राजनीतिक बुनियादी बातों में से एक है। शिक्षा ही क्यों, हर चीज वहां राजनीतिक संघर्ष की सेवा में है। अपने लेख में, रोमिला जी कहती हैं "शिक्षा को कुछ नेताओं और नौकरशाहों की सनक पर नहीं छोड़ा जा सकता"। लेकिन तभी जब वे गैर-मार्क्सवादी हों। मार्क्सवादी सरकार को तथ्यों, व्यक्तियों, संस्थाओं सबका मनमाना ध्वंस करने की छूट है। उदाहरण के लिए पश्चिम बंगाल सरकार का हेडमास्टरों को दिया गया यह आदेश, पत्रांक एसवाईएल/89/ता. 28 अप्रैल, 1989: 'मुस्लिम काल की कोई आलोचना नहीं होनी चाहिए। मुस्लिम शासकों और आक्रमणकारियों द्वारा मंदिर तोड़े जाने का जिक्र कभी नहीं होना चाहिए।' इस पत्र के साथ पाठ्यपुस्तकों के नाम, उसमें हटाए जाने वाले अंशों का संदर्भ और बदले में क्या पढ़ाना है, उसका बना-बनाया रूप भी संलग्न था। यह था पाठ्य-पुस्तकों को 'परिवर्तन का जरिया' बनाना। जरूर ज्योति बसु ने शिक्षा-शास्त्रियों से पूछ कर यह किया होगा। रोमिला जी कहती हैं, "पारदर्शिता भी चाहिए। इसका मतलब है कि लोग जानें कि शिक्षा पर योजना किस प्रकार की है? तैयार करने वालों की योग्यता क्या है?" जरा इसे पश्चिम बंगाल पर या साम्यवादी प्रांतों की किसी भी सरकार पर लागू कीजिए।

मिथक और तथ्यों में फर्क जरूरी है - रोमिला थापर कहती हैं। साथ ही यह भी कि धर्म-निरपेक्षता पर खतरा सिर्फ संघ-परिवार से है। और सेक्यूलर चरित्र को बनाए रखने की जिम्मेदारी उन राज्य सरकारों पर है जहां भा.ज.पा. सरकार में नहीं है। जरा परीक्षा कर लें, क्या मिथक है, क्या यथार्थ। देश में जम्मू-कश्मीर एक मात्र ऐसा राज्य है जिसके पास अपना संविधान है। यह 1957 से लागू है। इसमें धर्म-निरपेक्षता का

उल्लेख नहीं है । 1 मार्च 2001 को जम्मू-कश्मीर विधानसभा में एक विधायक ने संविधान में 'धर्म-निरपेक्ष' शब्द जोड़ने का बिल पेश किया। इसे ध्वनि-मत से खारिज कर दिया गया । धर्म निरपेक्षता के लिए सतत चिंतित मार्क्सवादी जमात की प्रतिक्रिया क्या रही ? मौन । 6 मार्च, 2001 को ईद की बड़ी रैली में दिल्ली जामा मस्जिद के शाही इमाम ने सार्वजनिक भाषण दिया कि तालिबान द्वारा बुद्ध-प्रतिमाओं का विध्वंस उचित है । इसके थोड़े ही समय बाद स्टूडेंट इस्लामिक मूवमेंट ऑफ इंडिया (सिमी) ने देश भर में पोस्टर लगाए कि वे एक और महमूद गजनवी का इंतजार कर रहे हैं जो भारत को इस्लामी मुल्क में बदल डाले। एक दूसरा रंग भी देख लें। 6 नवंबर, 1999 को पोप ने भारत की धरती पर खुली घोषणा की कि ईसाई मिशनरियों को पूरे एशिया को ईसाई बनाने में जुट जाना चाहिए और इस लक्ष्य को इसी सहस्त्राब्दी में पा लेना है । पिछले वर्ष 31 अगस्त को संयुक्त राष्ट्र का सर्व-धर्म सम्मेलन हुआ जिसमें सभी धर्मों की समानता की घोषणा की गई । इसका कड़ा प्रतिवाद करते हुए पोप ने 36 पृष्ठों का आदेश दुनिया भर के बिशपों को भेजा जिसमें रोमन कैथोलिक ईसाई धर्म के अलावा सभी धर्मों को नीचा बताया गया । और यही प्रचारित करने का निर्देश भी दिया गया। पिछले आठ वर्षों से दिसंबर आते ही अयोध्या में बाबरी मस्जिद ध्वंस का स्यापा जोर-शोर से एक महान शर्मनाक घटना के रूप में सभी वामपंथी, धर्मनिरपेक्षवादी मनाते हैं। घटना शर्मनाक थी। किंतु कश्मीर में उससे पहले कुल 93 मन्दिर तोड़े गए । 1986 में 36, 1988 में 8, 1989 में 12, 1990 में 8, 1991 में 5 और 1992 में 24 मन्दिर तोड़े गए । यह आंकड़ा संघ-परिवार का नहीं, नरसिंह राव सरकार का है। गृह मंत्रालय की रिपोर्ट में हर मन्दिर का नाम, पता, कब और कैसे इन्हें तोड़ा गया आदि पूरी तफ़सील के साथ दर्ज था। क्या कभी इस पर घड़ियाली आंसू भी बहाए गए ? नहीं, क्योंकि धर्म-निरपेक्षता पर खतरा तो केवल संघ-परिवार से है। सच्चाई यह है कि यदि शिक्षा में धर्म-निरपेक्षता की फ़िक्र हो तो देश भर में चल रहे मदरसों का पाठ्यक्रम चिंता का कारण होना चाहिए। इसमें क्या पढ़ाया जाता है, उससे अबोध मुसलमान बच्चों में क्या मानसिकता बनती है- यह रोमिला थापर के वाम-परिवार में कभी विचार का विषय नहीं बनता। उस पाठ्यक्रम से कभी धर्म-निरपेक्षता की मांग नहीं की जाती जहां से लगभग सभी मुस्लिम बच्चे अपनी शिक्षा शुरु करते हैं। क्योंकि सांप्रदायिकता

का रंग तो केवल भगवा होता है । अगर कोई मिथक है तो यही । जबकि यथार्थ यह है कि पूरी मार्क्सवादी मंडली सिर्फ यही चाहती है कि भारत को केवल तब तक धर्म-निरपेक्ष रहना चाहिए जब तक यह पूर्णतः मुस्लिम या ईसाई राज्य में नहीं बदला जाता । इसीलिए वे जम्मू-कश्मीर से धर्मनिरपेक्षता की मांग नहीं करते, जैसे पाकिस्तान, अफ़गानिस्तान या ब्रिटेन से भी नहीं करते । इसीलिए वे गुजरात में किसी चर्च पर पत्थर फेंकने पर भी उत्तेजित हो जाते हैं, जबकि कश्मीर घाटी में पूरी हिंदू आबादी को भगा दिए जाने पर भी अविचलित रहते हैं । यह पूरी धर्म-निरपेक्षता फ़र्ज़ी है, क्योंकि यह निष्पक्षता रहित है । इसका सार तत्त्व हिंदू विरोध है । बाकी बातें अशिक्षित और अर्द्ध-शिक्षित जनता को धोखा देने का मुलम्मा भर हैं ।

जो शिक्षा रोमिला थापर और उनकी मार्क्सवादी मंडली ने पिछले तीस सालों में दी है, वह पूरी तरह विकृत रही है । मार्क्सवादी लोग सबसे अधिक धर्म-निरपेक्षता का शोर मचाते हैं । पर मई 1941 में मार्क्सवादियों ने प्रस्ताव पास कर धर्म पर आधारित द्वि-राष्ट्र सिद्धांत और देश के टुकड़े करने का समर्थन किया था । उस समय मार्क्सवादी थीसिस यह थी : (1) भारत एक राष्ट्र नहीं, सोलह राष्ट्रों का कृत्रिम समूह है । (2) मुस्लिम लीग प्रगतिशील है और मुसलमानों को आत्मनिर्णय का अधिकार है । यही नहीं मार्क्सवादियों ने इस बात पर अपनी पीठ भी थपथपाई थी कि पाकिस्तान की मांग का समर्थन करने से मुसलमान जनता कम्युनिस्ट समर्थक हो रही है । रोमिला थापर बार-बार यह प्रचारित करती हैं कि भारत में बौद्ध और जैन मंदिरों को हिंदुओं ने तोड़ा, कि सोमनाथ मंदिर को महमूद ग़ज़नवी ने मज़हबी उद्देश्य से नहीं, धन के लिए तोड़ा था । जब थापर से पूछा जाता है कि वे एक भी बौद्ध या जैन मंदिर या मठ का नाम लें जिसे हिंदुओं ने तोड़ा हो, एक भी हिंदू साक्ष्य दिखाएं जिसमें अन्य धर्मावलंबियों के लिए असहिष्णुता का पाठ पढ़ाया गया हो तो वे चुप लग जाती हैं । ग़ज़नवी के साथ आए अल-बरूनी ने विस्तार से लिखा है कि उसने सोमनाथ मंदिर को अपने मज़हबी विश्वास के लिए तोड़ा था, यह भी कि हिंदू लोग धार्मिक वाद-विवाद में कभी हिंसक नहीं होते । जबकि अल्लामा इक़बाल ने गर्व पूर्वक घोषणा की कि दुनिया में इस्लामी तलवारों ने धन के लिए नहीं इस्लाम के प्रसार के लिए मंदिर और गिरजे तोड़े ।

थी न कुछ तेग़ज़नी अपनी हुकूमत के लिए
सर-बकफ़ फिरते थे क्या दहर में दौलत के लिए ?
क़ौम अपनी जो ज़रो-माल-ए-जहां पे मरती
बुत-फ़रोशी के एवज़ बुत-शिकनी क्यों करती ?

('शिकवा')

'द डिक्लाइन एंड फाल ऑफ बुद्धिज़्म' में बाबा साहेब भीमराव अंबेडकर ने भारत में मुस्लिम आक्रांताओं द्वारा बौद्ध धर्म को मिटाने का विस्तृत वर्णन किया है। नालंदा और सारनाथ के विश्वविख्यात शिक्षा केंद्रों को 1197 ई. में मुहम्मद बिन बख़्तियार ख़िलजी ने समूल नष्ट कर दिया। यहां तक कि जब ख़िलजी ने एक बची किताब उठा कर यह जानना चाहा कि उसमें आख़िर लिखा क्या है, तो यह बताने वाला भी कोई वहां नहीं बचा था। मार्क्सवादी डी. डी. कोसाम्बी भी बौद्ध धर्म के ध्वंस का कारण इस्लामी हमलावरों को मानते हैं। पर रोमिला जी इसके बदले हिंदुओं के विरुद्ध यह प्रचार करती हैं। वह भी निराधार, बिना किसी प्रमाण के। यह अविश्वसनीय लगता है, पर सच है। यदि ऐसी मार्क्सवादी विकृतियों को ठीक करने का कोई प्रस्ताव करे तो इसे पाठ्य-पुस्तकों के 'भगवाकरण' का नाम दिया जाता है।

यथार्थ यह है कि राजनैतिक दंगल में भाजपा का मुकाबला करने में असमर्थ होकर वामपंथी जमात संस्कृत, भारतीय संस्कृति और संस्कार से बैर कर बैठी है। फ़र्ज़ी धर्म-निरपेक्षता के नाम पर शिक्षा को परंपरा और संस्कृति से काट कर उपयोगी नहीं बनाया जा सकता। एक गुलाम मानसिकता है जो हर भारतीय विद्या को हीन समझती है। संस्कृत और योग को 'ऊल-जलूल' बताना यही दर्शाता है। एक बाइबिल, एक क़ुरान को आधार बना कर दुनिया में सैकड़ों विश्वविद्यालय हैं – केवल एक विभाग मात्र नहीं – जहां 'ईसाई अध्ययन' या 'इस्लामी अध्ययन' में लाखों अध्यापक, विद्यार्थी और शोधकर्ता लंबे समय से लगे हुए हैं। दूसरी ओर हिंदू परंपरा में असंख्य गुरु-गंभीर, दार्शनिक ग्रंथ हैं – वेद, उपनिषद, पुराणों की श्रृंखला में – जिनके अध्ययन के लिए एक विश्वविद्यालय तो छोड़िए, क़ायदे का विभाग भी कोई नहीं जानता। यदि कोई शिक्षा-शास्त्री इस विकृति को ठीक करने की बात करे तो उसे सांप्रदायिकता से ग्रस्त बताया जाता है। यह हिंदू-विरोध नहीं तो और क्या है ?

आखिर भगवाकरण है क्या

—भानुप्रताप शुक्ल

महाकाल ने भारत का इतिहास रचने का अवसर कभी गुलामों, सुल्तानों, मुग़लों और अंग्रेज़ों जैसी विदेशी आक्रांताओं को दिया था । उन्होंने इतिहास लिखा, जो-जो इच्छा थी लिखा, मन भर लिया । यही अवसर स्वतन्त्र भारत की कांग्रेसी सरकार ने कॉम्युनिस्टों को दिया । कॉम्युनिस्टों ने भी इस अवसर का लाभ उठाया । कांग्रेसी सरकार ने इस अवसर को कॉम्युनिस्टों को क्यों दिया ? कहीं कॉम्युनिस्ट सोवियत रूस के दबाव में तो नहीं ? यह भी हो सकता । लेकिन इससे भी बड़ी बात है कांग्रेसी शासकों की गैरज़िम्मेदारी । कांग्रेस ने शिक्षा और आर्थिक विकास को गैरजिम्मेदारों से तो लिया ही इतिहास को भी ऐसे हाथों में सौंप दिया, जिनका उद्देश्य भारत के अस्तित्व को नष्ट करना था, जो भारत राष्ट्र को सोलह देशों अर्थात् विभिन्न राष्ट्रीयताओं का कृत्रिम समूह मानते थे और आज भी मानते हैं । वे भारत में मज़हबी आधार पर द्विराष्ट्र-सिद्धान्त के भी पोषक थे । मज़हबी मान्यताओं के आधार पर देश का विभाजन चाहते थे, विभाजन कराया भी। ऐसे लोग भारत का इतिहास कैसा लिखते, कैसा लिखेंगे ? क्या ऐसा, जिससे भारत का अपना अस्तित्व बना रहे ? भारत का सनातन शाश्वत स्वरूप और रूप उद्भासित और अभिव्यक्त हो?

इस समय शिक्षा के पाठ्यक्रम का भगवाकरण करने होने का आरोपी शोर मचा रहे हैं । किन्तु "भगवाकरण क्या है ?" यह कोई नहीं बताता। यह शोर मचाने और आरोप लगाने वाले लोग खुद नहीं बताते तो पूछने पर भी नहीं बताते । अपरिभाषित साम्प्रदायिकता की तरह शिक्षा के पाठ्यक्रम का अपरिभाषित अमूर्त भगवाकरण के आरोप की आंधी चलाने की कोशिश की जा रही है । सबसे अधिक शोर वे मचा रहे हैं, जो देश और देश के इतिहास को 'लाल' कर देने के लिए लालायित थे, लालायित हैं, जिन्होंने चार दशक लगातार देश और देश के इतिहास का चेहरा और चरित्र घिनौना बनाने और उसे घिनौने रूप में प्रस्तुत करने का षड्यंत्रकारी कार्य किया था। भगवाकरण हो रहा है तो क्यों ? इसकी जड़ तक जाइए । देश

की, इतिहास पुरुषों की तपस्या और उसकी खंडित, अधूरी आकांक्षाओं और वंचित इच्छाओं की छटपटाहट नहीं देखनी हो, तो भूमण्डल पर अपने अस्तित्व को बनाए रखने की पीड़ा का अनुभव कीजिए। वर्तमान मारक वैश्विक परिस्थितियों को नजरअंदाज करके आप बच नहीं सकते। 6 नवम्बर 1999 को पोप ने भारत की धरती को ईसाई बना देने की खुली घोषणा की थी। संयुक्त राष्ट्र द्वारा आयोजित सर्व पंथ सम्मेलन का पोप द्वारा बहिष्कार और छत्तीस पृष्ठों का उनका प्रतिवाद देखिए, पढ़िए। पोप ईसाईयों के अतिरिक्त किसी और पृथ्वी को देखना क्यों नहीं चाहते ? इसी तरह 6 मार्च, 2001 की रैली में जामा मस्जिद के शाही इमाम के सार्वजनिक भाषण को याद कीजिए कि ''तालिबान ने भगवान बुद्ध की प्रतिमा तोड़कर अच्छा किया।'' तो इस कथन के पीछे मानसिकता समझ में आ जाएगी। स्टूडेंट इस्लामिक मूवमेंट (सिमी) द्वारा देश भर में लगाए पोस्टरों को देखिए ''भारत को फिर से इस्लामी मुल्क बनाने के लिए महमूद गजनवी का इन्तजार किया जा रहा है।'' पोप और जिहादी दोनों जबड़ों के बीच भारत का अपना वजूद क्या होगा ? होगा या नहीं होगा ? इस प्रश्न के उत्तर में कॉम्युनिस्ट आज भी यह कहेंगे कि ''मुस्लिम लीग प्रगतिशील है और मुसलमानों को आत्म-निर्णय का अधिकार मिलना चाहिए'' जैसा उन्होंने मई 1941 में कहा और किया था; इस सिरफिरी आशा में कि मुसलमान कम्युनिस्ट हो जाएंगे। वास्तविकता तो यह है कि इतिहास देवता ने परिवर्तन का एक नया अध्याय लिखना शुरू कर दिया है। इस समय जो धुंध दिख रही है उसके भीतर बैठी सच्चाई कुछ और है। सच्चाई यह है कि अब सर्वपंथ समभाव का सूर्य उदय होने वाला है। विश्व जनमत भी इसी धरातल और इसी दिशा में खड़ा होने वाला है। सभी उग्र मानसिकता वालों की परख भी इसी कसौटी पर होगी। इसका निर्णेता होगा - ''भगवा''। इसलिए संसद में उठाई और उछाली जा रही बहसें तर्कविहीन शोर में तब्दील हो रही हैं। न किसी के पास इतिहास की सच्चाईयों को नकारने की क्षमता है और न किसी के पास मानव संसाधन मंत्री डॉ॰ मुरली मनोहर जोशी द्वारा अपनाए गए सबके विचारों को जानने और तब निर्णय लेने की नीति कुशलता का कोई प्रतिवाद है। केवल शोर के व्यवधान से सच को दबाया और रोका नहीं जा सकता। इतिहास देवता की बातें देश के जन-जन तक पहुंच चुकी हैं।

कांग्रेस के प्रश्रय पर कम्युनिस्टों द्वारा किए गए बौद्धिक-शैक्षिक गोलमाल और इतिहास के साथ की गई छेड़छाड़ से देश का जनमानस परिचित हो चुका है। देश में गलीज मानसिकता निर्मित करने वाली व्यवस्था का पता चल जाने के बाद लोग यह सोचने लगे हैं कि व्यवस्था में फलफूल रहे भ्रष्टाचार के वास्तविक सूत्रधार कौन हैं? देशवासियों को इस देश के इतिहास, चरित्र और कर्त्तव्य से भ्रमित करके उनसे सदाचार की आशा नहीं की जा सकती। इस मार्ग से "दण्ड" और "न्याय" की व्यवस्थाएं भी भ्रष्ट होती रहेंगी। देश के भीतर इन दिनों जितनी विकृतियां उत्पन्न हुई हैं और जिनका लाभ राष्ट्र विरोधी शक्तियां उठा रही हैं उन सबकी जड़ में यदि कोई है तो वे लोग ही हैं जिन्होंने गलत इतिहास, विकलांग शिक्षा और पराश्रित विकास नीति बनवाई और उन्हें लागू किया। इस संदर्भ में देशवासियों के मन में कई प्रश्न उमड़-घुमड़ रहे हैं। पहला यह है कि वह जानना चाहते हैं कि उन्हें स्पष्ट शब्दों में यह बताया जाए कि जिस शिक्षा और इतिहास का भगवाकरण करने का आरोप लगाया जा रहा है वह क्या है?

इसी तरह, क्या भगवाकरण और भारतीयकरण समानार्थक नहीं है? क्या भगवा भारतीयता के सर्वोत्कृष्ट मूल्यों का प्रतिनिधि नहीं है? क्या भारतीय राष्ट्रीयता यूरोपीय राष्ट्रीयताओं की तरह एक नकारात्मक अवधारणा है? क्या इतिहास की विसंगतियों को दूर नहीं किया जाना चाहिए? क्या कम्युनिस्ट रचित "आर्य विदेशी और मुगल स्वदेशी" जैसा इतिहास पढ़ाया जाना उचित और देश के हित में है? क्या इतिहास में गुरू गोविंद सिंह जी को "मिलिटरिस्ट गुरु" और गुरू तेग बहादुर को "लूटमार" मचाने वाला (अंग्रेजी में "प्लण्डर एण्ड रेपाईन" में संलग्न) गुरू के रूप में प्रस्तुत किया जाना और देश के बच्चों को पढ़ाया जाना चाहिए? क्या ज्ञान-विज्ञान की भारतीय जानकारी छात्रों से छिपा कर रखनी चाहिए? क्या उन्हें बताते रहना चाहिए कि विश्व सभ्यता को भारतीय संस्कृति की कोई देन नहीं है। भारतीय सदा पश्चिम के मुखापेक्षी रहे हैं? क्या इतिहास का अर्थ अपने पूर्वजों के प्रति केवल असम्मान की भावना उत्पन्न करने वाले उदाहरण एकत्रित करना है? क्या नवीन शोधों पर आधारित तथ्यात्मक जानकारी देश के बच्चों को केवल इसीलिए नहीं दी जानी चाहिए कि उससे किसी वर्ग

विशेष को कष्ट होता है ? क्या छात्रों को सभी पंथों, सम्प्रदायों और मजहबों के सम्बन्ध में जानकारी देना मना है ? क्या सरकारी स्तर पर सर्वपंथ समभाव और सामाजिक स्तर पर सर्वपंथ समादर की भावना जागृत करना साम्प्रदायिकता भड़काना और शिक्षा का भगवाकरण करना है ? क्या यह सत्य नहीं है कि स्वतंत्रता प्राप्ति के पश्चात् राधाकृष्णन् आयोग 1948-49, कोठारी आयोग 1964-66, राष्ट्रीय शिक्षा नीति 1989, राममूर्ति समिति 1990, केन्द्रीय शिक्षा सलाहकार बोर्ड सी.ए.बी.ई. नीति समिति 1992, योजना आयोग और कोर ग्रुप ऑन वैल्यु ओरिएण्टेशन ऑफ एजुकेशन 1992 आदि सभी आयोगों एवं समितियों ने शैक्षिक प्रणाली को मूल्य आधारित बनाए जाने की अत्यावश्यकता का प्रतिपादन नहीं किया है ? यदि मूल्य आधारित शिक्षा प्रणाली का निर्माण करना शिक्षा का भगवाकरण है तो इसका स्वागत और स्वीकार न करने का क्या कारण है ?

क्या कारण है कि महत्वपूर्ण आयोगों और समितियों की स्पष्ट संस्तुतियों के बाद भी सामाजिक, राष्ट्रीय और शाश्वत जीवन मूल्यों पर आधारित शिक्षा पिछले तिरपन वर्षों में मृग-मरीचिका बनी रही और जिसकी कीमत राष्ट्र के घटते जीवन मूल्यों, बंटते-टूटते परिवारों और पतनोन्मुख सामाजिक नैतिकता के रूप में चुकानी पड़ी है ? समस्त भारत की भाषाओं की माता और भारत की आत्मा की भाषा संस्कृत को पाठ्यक्रम में अनिवार्य रूप में शामिल क्यों नहीं होने दिया गया ? और अब जब उसे पाठ्यक्रम में वैकल्पिक विषय के रूप में शामिल किए जाने का प्रयास किया जा रहा है तो इस पर आपत्ति और शोर क्यों मचाया जा रहा है ? जिन तत्वों को शिक्षा को भारतीय बनने देने में आपत्ति है, भारतीय राष्ट्र जीवन की परम्परा में उन्हें किस श्रेणी में रखा जाना चाहिए – आक्रामकों, राष्ट्रद्रोही या विदेशी दलालों की ?

"भगवाकरण" और "भगवा" को नकारात्मक रूप में प्रस्तुत कर रहे लोग क्या भारत के राष्ट्रध्वज का अपमान नहीं कर रहे हैं, जिसमें भगवा सबसे ऊपर का रंग है ? क्या नेहरू जी जैसे घोर भौतिकवादी व्यक्ति ने भी शिक्षा के आध्यात्मीकरण की आवश्यकता को स्वीकार नहीं किया था ?

राष्ट्रवादी शिक्षा का विरोध करने वाले लोग मुस्लिम मदरसों में दी जा रही मज़हबी शिक्षा का विरोध क्यों नहीं करते ? क्या राष्ट्र भंजक तत्वों का समर्थन और राष्ट्रवादी शिक्षा का विरोध मात्र वोट बैंक की राजनीति का घृणिततम रूप नहीं है? क्या यह सच नहीं है कि मैकाले के साम्राज्यवादी मानस पुत्र, मार्क्स के चेले और मदरसों से निकले तालिबान आज भारतीय राष्ट्रीयता, भारतीय एकता और अखण्डता के लिए सबसे बड़ा खतरा बने हुए हैं? छात्रों की ज्ञानात्मक, विज्ञानात्मक, भावात्मक, आध्यात्मिक, और तथ्यपरक इतिहास की दृष्टि की पुष्टि करना यदि शिक्षा का भगवाकरण करना है तो इस भगवाकरण को शत–शत नमन क्यों नहीं किया जाना चाहिए? वे कारण और उद्देश्य क्या हैं कि बच्चों के बस्तों का बोझ कम करने के लिए पाठ्यक्रम में नवीन शोधों पर आधारित परिवर्तन का विरोध किया जा रहा है । क्या यह सच नहीं है कि यह हमारी अब तक की शिक्षा प्रणाली और पाठ्यक्रम का ही दोष है कि बहुत से छात्र परीक्षाओं में विफल रहने के कारण आत्महत्या तक कर लेते हैं? निरपराध और मासूम बच्चों के खून से सनी इस प्रणाली में परिवर्तन का विरोध करने वाले क्या इतने संवेदनहीन हो गए हैं कि उन्हें यह भी नहीं दिखाई देता कि प्रचलित प्रणाली भावात्मक रूप से बहुत संवेदनहीन और क्रूर है । वह जानलेवा कुण्ठा को जन्म देती है? पश्चिम बंगाल में शिक्षा का पूरी तरह वामपंथीकरण कर देने वाले लोग ही भारतीयकरण का घोर विरोध कर रहे हैं क्या भगवाकरण विरोधी के नाम पर वास्कोडिगामा द्वारा खोजे हुए तथाकथित भारत का इतिहास और अरस्तु, एडम स्मिथ द्वारा लिखे और पढ़ाए जा रहे राजनीतिशास्त्र और अर्थशास्त्र को पढ़ने तथा अंग्रेज उपनिवेशवादियों के पदचिहों पर चलने की आध्यता बनी रहेगी? जब तक भारत के कौटिल्य का अर्थशास्त्र, शुक्राचार्य की नीतियाँ, बाल्मीकि और व्यास रचित रामायण, और राजशास्त्र की उपेक्षा की जाती रहेगी, जब तक भारतवासियों को आत्मगौरव का अनुभव नहीं होगा या उन्हें आत्मगौरव का अनुभव नहीं कराया जाएगा, उनसे किसी सामाजिक, राष्ट्रीय कर्त्तव्य की अनुभूति और निर्वाह की अपेक्षा नहीं की जा सकती । हम यह भूले हुए हैं और सम्भवतः इसे भुलाकर आत्मप्रवंचना करते रहने की हमारी आदत बन गई है कि "इतिहास का चक्र महाकाल के हाथों नाचता है ।"

मनुष्य की औकात उससे बहुत छोटी है। वास्तविकता से दूर अपने असली चेहरे में नहीं रहने वाले लोग इसकी चपेट में इसलिए बहुत शीघ्र आ जाते हैं कि यह चक्र जिस धुरी पर नाचता है उससे हटकर नए-नए अवसरों के भोग में लिप्त और अपना मूल चेहरा बदलकर जीने वाले लोगों से इसकी दूरी काफी बढ़ जाती है। उन्हें उलीचकर बाहर फेंकना या उनको कुचल कर मिटा देना महाकाल के लिए बिल्कुल आसान हो जाता है। परिवर्तन की इस वेला में अवसर को पहचानने वाले कुछ कांग्रेसी भी अब भगवाकरण के पक्ष में खड़े होने लगे हैं। छत्तीसगढ़ के मुख्यमंत्री अजीत जोगी को यह कहने की जरूरत क्यों महसूस हुई है कि वह डॉ. मुरली मनोहर जोशी से अधिक ज्योतिष जानते हैं। मध्य प्रदेश के मुख्यमंत्री दिग्विजय सिंह को भी ज्योतिर्विज्ञान की पढ़ाई पर आपत्ति नहीं है। केरल के मुख्यमंत्री एन्थोनी ने भी भगवाकरण शब्द के प्रयोग की आलोचना पर आपत्ति की है। जनभावना के हथौड़े की चोट राजनीतिक लोभ-लाभ को पीट-पीटकर ठीक कर देगी। अनजाने ही सही, कॉम्युनिस्टों और कुछ मुस्लिमपरस्तों ने "भगवाकरण" को जिस नई गाली का आविष्कार हिन्दुओं को गाली देने के लिए किया है वह "भगवा" देश की आत्मा का हुंकार है। यह हुंकार अब गूंजने लगी है और यह अभी और गूंजेगी ही नहीं, उत्तरोत्तर बढ़ती जाएगी और भारत अपनी अस्मिता पा लेगा। युगद्रष्टा महर्षि श्री अरविन्द की भविष्यवाणी में आया "भारत का पुनरुत्थान" मिथ्या नहीं हो सकता। इसमें कोई संशय नहीं है।

> *"संस्कृत के अध्ययन के बिना कोई भी सच्चा भारतीय और सच्चा विद्वान नहीं बन सकता।"*
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> **—महात्मा गाँधी**

In Defence of 'Saffronisation'

—K.R. Malkani

Recently the National Council for Educational Research and Training (NCERT) produced the National Curriculum Frame-Work for school Education. Here was, in the words of NCERT Director, Prof. J.S. Rajput, "the first ever honest attempt to modernise education by upholding not only the deepest but forgotten values of Indian civilization, but also the sagely advice of the founding fathers of our nation." But without waiting for the curriculum to be actually developed some friends promptly dubbed it as "saffronisation", and even rubbished it as "Talibanisation".

Incidentally, why should anybody be allergic to saffron ? It is a colour sacred not only to Indians but also to Arabs. The Congress Flag Committee had unanimously recommended saffron flag in place of the tricolour in 1931. And its members included Nehru, Patel, Azad.

It is good to note that good old retired Justice V.R. Krishna Iyer, who had earlier associated himself with the critics, has in a letter to the HRD Minister said: "I drop my criticism of the NCERT stand."

The Congress Chief Minister of Kerala, Shri A.K. Anthony, has condemned the misuse of the term "Saffronisation" and said "Saffron is a symbol of Indianness". He added: "By using and misusing the word off and on we are hurting the religious sentiments of the Hindus."

Another Congress Chief Minister, Shri Digvijay Singh of Madhya Pradesh has said, "Astrology is a science and there is nothing wrong with teaching it." And Diggi Raja — as he is popularly known — is an engineer by training and profession.

It is good to note that the HRD Ministry is today presided over by a former Head of Physics Department of the Allahabad University. The effort by a savant like him at marrying science and spirituality can only do good to both.

Objection has been taken to 'Vedic Mathematics'. Now there are no mathematics as such in any Veda. But all ancient mathematics is being called 'Vedic Maths' for the sake of convenience only. Here is a country that developed the concepts of zero, decimal and much else besides. All that the NCERT document says is, that "The students may be encouraged to enhance their computational skills by the use of Vedic Mathematics."

Why should anybody object to that? After all education is a Concurrent Subject in the Indian Constitution and States can take a different line on educational matters. For example, West Bengal Government had rejected the National Policy on Education developed in the eighties, and, for years, they had refused to have any Navodaya School. (NCERT decisions are recommendatory and not mandatory. And even NCERT books are optional not compulsory.) That being so, why should anybody object to anybody else exploring ancient sciences ?

The same is with astrology. Here is a subject difficult to believe and even more difficult to disbelieve. There are people who go to the ridiculous length of being guided in everything by the stars. (In Tamil Nadu everything – including courts – comes to a standstill during *Rahu Kaalam*). But when we consider that the sun and the moon churn up whole oceans and cause tidal waves, one begins to wonder whether they would not have some influence on life on the earth.

The fact is that life is full of uncertainties. Man, therefore, has always wanted and tried to know the future. From Alexander through Napoleon to Reagan, leaders have consulted astrologers

and soothsayers. As good old Shakespeare put it in the mouth of Hamlet, "There are more things between the heaven and earth than are dreamt of in your (secular and scientific) philosophy." Even Motilal Nehru used to show Jawaharlal's horoscope to *pandits*. And what shall we say about the common people?

Decades ago I used to see a **Pandit** complete with *tilak* and turban and even an artificial beard sitting on the footpath, predicting things for passers-by. In the evening he would wrap up his beard and things and go home. Would it not be better to have regular courses in astrology so that at least bogus astrologers do not bring a bad name to astrology for whatever it is worth? In this context the UGC, not NCERT, has suggested astrology as a "discipline which lets us know the events happening in human life and in the universe on time scale." On a lighter note, astrology can perhaps earn us even more employment – and more billions – in the west than Information Technology.

Incidentally, we teach meteorology. How accurate is it? Is it any more accurate than astrology?

The other day a big scientist, working with the World Seismic Safety Initiative, predicted that "one lac people might lose their lives" in an earthquake in Delhi. He did not say when – this year or in the next century or the next millennium. Again the question arises : we teach seismology; but is seismology more accurate than astrology ? There is, however, one difference between astrologers and these scientists: the astrologers at least tell you nice things; seismologists etc. tell you only nasty things.

A third whipping boy of our secular friends is Samskrit. Samskrit, they say, is dead. Okay, but then wy do they worry about something that is dead ? The fact is that they fear that Samskrit is very much alive in itself and through other Indian and European languages.

Apart from Mahatma Gandhi who said, "Without the study of Samskrit one cannot become a true Indian and a truly learned man", Max Muller has said : "Samskrit is the greatest language of the world", and Abbe Dubois has said, "Samskrit is the origin of modern languages of Europe." Why even Nehru said : "If I was asked what is the greatest treasure which India possesses and what is her greatest heritage, I would answer unhesitatingly that it is the Samskrit language and literature and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long will the basic genius of India continue." Even Dr. Ambedkar was all for Samskrit. In September 1949, he along with B.V. Keskar, T.T.K. Durgabai, Naziruddin and several other MPs gave notice of an amendment to the Draft Constitution which read: "Official language of the Union shall be Samskrit." How it did not materialise is another story.

More recently the Supreme Court upheld the primacy of Samskrit. It held that "in view of the importance of Samskrit for nurturing our cultural heritage, making of Samskrit alone as an elective subject, while not conceding this status to Arabic and/or Persian, would not in any way militate against the basic tenet of secularism." (Justice Kuldip Singh and Hansaria, October 4, 1994).

The real fear of these friends is that this HRD programme will revive and strengthen Indian culture. And they have little understanding and, therefore, no appreciation of this culture. But culture, – which includes religion – is the soul of a nation. And every nation must protect and promote its culture. That is what value education is all about. Life for mankind, said Freud, is hard to endure. It is religion that humanises nature and, with that "much is already won". Religion is an inescapable part of being human. Life is unnavigable without the mast, sail and flag of religion.

—The unintelligible cosmos (100 billion stars in the Milky Way alone — requiring one lac light years to cover from end to end, and still expanding) disclosed by post-modern science and philosophy will drive people back to the comforting certainties of supra-rational faiths.

Some people think that science, technology and computers are everything. They are not. Jerry Mander rightly warns that "all technologies should be presumed to be guilty until proved innocent". For example, he points out that millions of gallons of carcinogenic acids and solvents used in the manufacturing of computers seep into the soil and water and poison them (vide *In the Absence of the Sacred*). Thanks to chemicalised foods and carcinogenic computers, today thirty per cent of American males are infertile; thirty years ago it was only a half per cent (vide *Miracles Do Happen* by Norman Shealy). Today many of us are sold on cloning etc. But Dr Edwin Chargoff, Professor of Biochemisty, Columbia University Medical School, sees coming "a giganatic slaughter-house, a molecular Auschwitz in which valuable enzymes and hormones will be extracted instead of gold teeth."

In this bewildering situation of a "holiness gap", only belief in God can strengthen man. **As Davis Kingsley puts it: "Religion gives the individual a sense of identiy with the distant past and the limitless future. It expands his ego by making his spirit significant for the universe, and the universe significant for him."**

More, Durkheim sees the worship of God as the "disguised worship of society, the great entity upon which the individual depended" (vide *The Sociology of Religion* by Thomas F. O'dea).

Interestingly enough, even science is rooted in spirituality.

"Sir Isaac Newton invented calculus and developed his theory of gravity at the age of 23, during the plague-ridden years of 1665 and 1666. Columbia University historian Lynn Thorndyke compared Newton's method of discovery to "that of a medium coming out of a trance". Lord John Maynard Keynes, speaking at the Tercentenary of Newton in 1947 said, "His deepest instincts were occult, esoteric, semantic.... with a profound shrinking from the world."

Einstein was a school drop-out who worked in a patent office because no university would have him. And yet in an inexplicable burst of genius which can only be described as supra-mental, he suddenly produced in one year, 1905, six Papers that created the theory of Relativity and Quantum Physics.

Edison held over one thousand patents including the electric bulb, phonograph and motion-picture projector. *Search* magazine wrote that "much of what he put down on paper originated from a higher source, and that he was simply a vehicle or channel through which this information could flow freely.

This is not the first time that our secular friends have objected to BJP approach to education policy. A few years back they had objected to some improvements in school history texts in Uttar Pradesh and Madhya Pradesh. A fitting reply came from N.J. Nanporia, veteran editor, "The BJP is striving to do in the States it rules what the nation as a whole should have done immediately after Independece.... Only a well-defined sense of national identity can provide the kind of vitality and motivation a nation needs..... In calling for a national ideology, the BJP has struck the right note."

India is an ancient civilization that wrested a sense of nationalism in response to the British. It has yet to discover an ideology of its own. And that is not something a computer can do for us." I say–amen!

Marxist Party's "Saffron Encephalitis"

Dr. C.I. Issac

The Marxist party, now an opposition in Kerala, is more anti-Centre in its thoughts and action programme and now again is more worried about the Centre's education policy. When it was in power, it had no time to rule the State but enough time to work out anti-Centre agitations as well as annihilation of political opponents. During the last five years of its tenure in power, its main concern was more to tune up Kerala State school curriculum according to the World Bank's whims; but how it is shedding crocodile tears over the issue of saffronisation of education. Anyhow it has got a good friend in Kerala Catholic Bishops' Council (KCBC) to share its concern in this regard.

The UGC's decision to introduce new disciplines like Vedic Astrology and Vedic Mathematics in Indian universities caused sleeplessness to the anti-Hindutva forces. Kerala Chief Minister's decision to skip the recent meeting convened by the West Bengal Chief Minister to defame the Central Government for the UGC's proposed incorporation of Vedic disciplines in Indian universities, irritated both Marxists and the Catholics of Kerala. Left and pseudo-secular forces depicted this move of the UGC as a saffronisation endeavour of the Central Government and a part of its hidden agenda and above all, the UGC's sincere efforts in this direction were conceived in a negative sense by all of them.

These forces themselves exposed their hidden fraud when the Hindu values and models were exalted to their due positions. KCBC's reaction to CM's response towards saffronisation issue was justified on the next day by another Church supremo, Cardinal Varkey Vithayathil and he furthermore expressed his concern over the introduction of Samskrit. All these are no doubt a part of the undercurrent that formed and developed throughout the colonial period and afterwards to destabilize the nation.

Kerala Chief Minister's decision infuriated Marxists and Catholics of the Sate. Recently KCBC met at Changanacherry under the auspices of Archbishop Joseph Powathil, Bishop Joseph Pallikkaparambil (bishop of Palai) and Bishop Joseph G Fernandez (bishop of Quilon) and expressed their apprehensions over the so-called move of the UGC. Both the Marxist party and the KCBC spoke in the same tune. The Marxist party and the Catholic Church have now entered in a new wedlock and are sipping the anti-BJP tea from the same cup together. Both expressed their concern about the Chief Minister's skipping the meeting convened by the West Bengal Chief Minister. Both of them used strong words to attack the CM of Kerala and regarded it is anti-secular and suicidal one.

The Chief Minister in his reply ridiculed the Marxists for their narrow and fundamentalist concept of saffronisation. Then he described that saffron is a part of Indian life and those who go for pilgrimage use saffron clad and it is the part of heritage and is beyond the party affiliations. Even the Marxists of Kerala use saffron clad and sport *tilaks* while on their pilgrimage. The *sanyasins* wearing the saffron clad is no indication of the BJP or the RSS loyalties but the part of our culture. The Marxists and the Church are criticizing the UGC's programme without knowing much about it. The government categorically made it clear that the present education policy is not running out of the rails of 1986 Education Policy. So at present there is no question of changing the existing education policy. The UGC's recent decision to begin course in Vedic Mathematics and Astrology is not at all as a compulsory subject in any university. Then why are they making this hue and cry ? No doubt, it is because of their prejudicial reading that the BJP and the Sangh are basically against minorities. Time has proved it wrong. Their mighty bomb against the BJP and the Sangh has fizzled out. They are in search of another one. So they caught the straw of the UGC's new endeavour.

Several universities in Europe and America still offer courses in witchcraft-related subjects of various ancient

societies. Above all, on several European and Christian-owned websites, witchcraft-related subjects are functioning. Notwithstanding the fact that several western universities are conducting serious studies on our Vedic topics, a vicious section of our society is trying to create unnecessary doubts and misunderstanding. Furthermore as old branches of knowledge, Astrology and Vedic Mathematics deserve multifaceted studies and researches. We can unearth much valuable information through a systematic study of the Vedic subjects. No doubt, this decision of the UGC will benefit those people who are desirous of making studies in various branches of the Vedic knowledge. Instead of extending creative support to this endeavour of the UGC, these people, are acting themselves as stumbling blocks. Those who are not criticizing western endeavours in witchcraft and the Vedic studies, are making much ado about nothing in India. According to these people the parameters of progress and development are anti-Hindu and pro-western. No doubt, it is a disease called "saffron encephalitis" that deserves intense and immediate treatment and any delay in treatment will result in its spreading and cause mass social deaths.

भारत की सभी आर्य एवं आर्येतर जीवित भाषाएँ संस्कृत से ही निकली हैं। संस्कृत में लिखित साहित्य विशाल है। उसके समान साहित्य संसार में किसी भी अन्य भाषा में नहीं है।

मैक्समूलर

संस्कृत में ही भारत का दर्शन और साहित्य प्रमुख रूप से उपलब्ध होता है। अतः संस्कृत के अध्यापन के लिए विशिष्ट व्यवस्था की जानी चाहिए।

मौ. अ.क.आजाद

Saffronisation of Education

Looking Beyond the Slogans and the Propaganda

— M. Pramod Kumar

What is the dreaded crime that the BJP-led NDA Govt. has committed by attempting to revise the national education policy ? Why has it become the subject of such a heated controversy ? If we are to go by Congress President Sonia Gandhi's angry letter to the Prime Minister (following the controversy over singing of the Saraswati Vandana), it is the 'Indianising' and 'spiritualising' of education that they are opposing! A grave crime indeed! Moreover, the Leftist-secular intelligentsia have not even bothered to explain what they really mean by saffronisation, except giving us a few slogans and piecemeal arguments, meant to be repeated again and again and broadcast through the media week after week, so that the common man can unconsciously internalise these slogans and distance himself from anything that challenges their stand.

To find out ourselves why a section of the Indian population shudders at the mention of any review of the national education policy, let us examine what ails the present education system and some relevant issues that are bound to surface in any future review of the Indian education system and curriculum irrespective of the party in power at the Centre:

a) India's contribution to the world : Not only is India's contribution, past and present, to the world, in various fields— literature, science, technology, culture and religion, to classify broadly, entirely suppressed or marginalized from the mainstream education system but the mere mention of the fact that the Indian civilisation maintained its continuity in the face of several odds, internal strife as well as foreign invasions, has been dubbed as 'Hindu nationalism'. Whereas Europe's rediscovery of its classical

Greek roots is portrayed as part of the 'Renaissance', the same attempt in the Indian context is blackened as 'religious revivalism', 'obscurantism' or even as 'Hindu fascism'.

Prof. Subhash Kak in his beautiful article, 'The Wishing Tree' writes, "There is a legend about a magic tree, [*kalpataru*], that fulfils all wishes. Indian civilization is this tree of riches and wisdom. Kings and emperors sought to conquer India for its material wealth; the campaign of Alexander, the unceasing attacks of the Turks, the voyage of Columbus, the British empire, all had India as the focus. On the other hand, Indian sages, philosophers and mystics have held out a shining vision that has inspired the world. Even Alexander took Indian *yogis* back to Greece with him.

Indian thought transformed not only China and Southeast Asia, it may also have provided key impulses to Western thought. We find the Indic people in West Asia in the second millennium BC.... The Indic element has been seen in the beginnings of Greek art. It is quite conceivable that the religious traditions of West Asia preserve a remembrance of their Indic past.

The modern mind was shaped after adoption by the West of the twin Indian beliefs of living in harmony with nature and search for a scientific basis to reality. In the past 300 years, these ideas of universality and a quest for knowledge have transformed European and American society. Many of the greatest writers and scientists of the past 100 years have taken inspiration from Indic ideas."[1] India's education policy has failed to highlight this important facet all these years.

1. Prof. Subhash Kak (Louisiana State University, USA), the Wishing Tree : The Presence and Promise of Hinduism, (Vedanta Kesari, June 2001, a monthly journal of the Ramakrishna order), p.227

b) **Factual distortions** : Dr Meenakshi Jain, in her brilliant critique of the NCERT textbooks authored by leftist historians, points out the glaring distortions and omissions in a recently published study in the Hindustan Times: "That their history is both partial and partisan, is evident from even a cursory reading of the Medieval India textbook for Class VII, a rough summary of collective Leftist scholarship on the subject. The Leftist claim to historical objectivity suddenly appears vulnerable, as well known historical facts are found deliberately obliterated or undervalued. The arbitrary pre-dating of the medieval period by a couple of centuries, for instance, and the forcible application of the concept of feudalism to this period, seem inspired by political considerations. ... Overlooking all forms of Hindu persecution, the book states that *Brahmins* and *ulema* were equally permitted to propagate their respective faiths. References to the infamous 'pilgrimage tax' are conveniently dropped.

The Mughal period, too, is selectively purged of its unpleasant facets. The brief treatment of the half century reign of Aurangzeb, who is merely appended to the chapter on Jehangir and Shah Jehan, is a masterly exercise in evasion. That is why the reader (and presumably also the poor student) is unable to comprehend the Leftist explanation for the sustained revolts of the Marathas, Sikhs and Jats against the Mughal rule. Incidentally, the word *Jaziya* makes its appearance here for the first and last time (page 109 of the 123-page book); though the reader is even now not told what the tax was about. If this is the objective history, the subjective history might be something to look forward to."[2]

The Aryan Invasion theory which has been rejected by archaeologists and historians the world over, is still taught to

2. Dr Meenakshi Jain (Reader, Delhi University), "Selective Memory", The Hindustan Times, 8th May, 2001

our children as a gospel truth. This is passed off as a 'scientific and secular approach' to history. This is only the tip of the iceberg; more absurd are the brilliant models for 'ancient' and 'medieval' Indian history that Romila Thapar is supposed to have invented; according to her, the Aryans were "cattle-breeding people"; their religion and culture is a kind of "primitive animism." Her theories about the *Ramayana* and the *Mahabharata* go along these lines:

"Originally, the *Mahabharata* may have been the description of a local feud. ... The events described in the *Ramayana* probably occurred somewhat later, since the scene is set farther east." She adds, "An earlier date for the original *Ramayana* is possible if it is conceded that the conflict between agriculturists of the Ganges Valley and the more primitive hunting and food-gathering societies of the Vindhyan region."[3]

Any attempt to challenge such unreasonable work of 'eminent' historians is immediately attacked and drowned in the noise and din of a new controversy.

c) Superimposition of a non-Indian conceptual framework: The water-tight compartments into which Indian history has been divided—'ancient', 'medieval', 'modern' etc. is entirely flawed since there have been no such marked cleavages in the Indian context. Indian knowledge systems and traditions, on the contrary, exhibit a remarkable continuity. One such critic of the present education system, Prof. Kapil Kapoor, in his brilliant paper, "Eleven Objections to Samskrit Literary Theory— A rejoinder", has summarized the curious picture arising out of such a forced superimposition of Anglo-American, Christian or Sematic conceptual frameworks in these words—

3. Romila Thapar, A History of India. Vol. I (Penguin books, 1987 reprint), p.32

"Cultural specificity of theories can, therefore, be problematic if the theories of one culture are applied uncritically to the empirical reality of another culture. There are the Indian habits of mind and there are the western habits of mind nurtured over time by the specificity of the community's experience and these may differ crucially. It is these habits of mind that are imbricated deeply in the respective conceptual frameworks. The western linearity of time and thought with its in-built evolutionary imperative that is implicit in such structures as 'pre-X-post-A' (pre-colonial, colonial, post-colonial), contrasts sharply with the Indian schema of cyclicity and simultaneity. Similarly, the western binarism and the search for certainty differs from the either-or-or both schema and the uncertainty schema of the Indian mind. The list is long — the teleological anxiety, the apocalyptic vision, the wait for the millennium, the redeemer expectation, the anthropological centrism, the conception of man as a sinner, a vengeful God, an ethics contingent on a personal God — all these Western constructs offer conceptual opposition to the Indian habits of mind, at least to the non-Hebraic habtis of mind."[4]

d) The battle for history : It must have become quite clear by now to the reader that the controversy seems to be centred around Indian history because whatever is the approach employed in interpreting Indian history, it spills over into all branches of knowledge and gets entrenched into the attitude of the learners. Consequently Indians learn nothing substantial about advances in mathematics or astronomy or medicine achieved in ancient India.

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4 — Prof. Kapil Kapoor (Rector, Jawahar Lal Nehru University, New Delhi) "Eleven Objections to Sanskrit Literary Theory - A rejoinder", section III. The text of this essay can be downloaded in pdf format from the website of the Infinity Foundation, USA.

(URL: http://www.infinityfoundation.com/indic_mandala society_essays_frameset.htm)

Coming to the more recent portion of Indian history and a turning point at that, the freedom movement, we are taught that Gandhi, a one man army, freed India from the British yoke mainly by employing his unique methods of *ahimsa* and *satyagraha*. However, this fanciful view of the freedom struggle has been challenged by many. Prof. R.C. Majumdar in his monumental three volume work, "History of the Freedom movement in India", challenges Gandhi's role in the freedom struggle and shows how no critical evaluation of Gandhi's methods is allowed.[5]

Or, consider, for example, a recent report in the Statesman, titled, 'New light on Bengal's Pre-Independence History'. The report mentions that, "It is only recently that the Marxists have changed their views on revolutionaries in Bengal. They might be surprised to know that Bengal's freedom fighters had advocated the Marxist experiment in labour way back in the early 20th century. Nine hundred and twenty-two uncirculated copies of *Jugantar*, the main mouthpiece of the Bengal revolutionaries in the early 20th century, have been found from the record rooms of Alipore Court. Court officials found the papers over the past few months while going through old documents. About a month back, the last bundle was found inside a steel trunk. Historians feel the papers could throw new light on the pre-independence history of Bengal, particularly between 1906 and 1908. *Jugantar* then provided an ideal platform for voicing revolutionary ideas. It was stewarded by writers like Aurobindo Ghosh, his brother Barindarnath Ghosh and other hardliners who faced trial in the Alipore conspiracy case.... The copies suggest that revolutionaries had a mass base contrary to popular belief."[6]

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5. Quoted by Meicel Danino in his paper on 'Effects of Colonization on Indian thought' (the text of this paper is available on Michel Danino's homepage (URL : http://www.voj.org/michel_danino/homepage.htm)

6. The Statesman, July 14, 2001, Jugantar in court record room (italics mine.)

It becomes quite evident from all this that the role of non-Congress leaders in the freedom struggle (especially those who differed with Gandhi and challenged his approach) has been suppressed and belittled. Added to this, the Marxists tried desperately to exaggerate their presence in the freedom struggle by manipulating the *'Towards Freedom'* series, sponsored by the ICHR.

Another widely debated issue is that of secularism, how it has come to mean anti-Hinduism and protection of totalitarian socio-political ideologies in the post-independence era.

Our textbooks are nothing but a faithful reproduction of this 'popular' yet distorted history.

Even this brief overview of the problem that reviewers of the Indian education system are faced with, should convince any impartial, ideologically non-affiliated observer that saffronisation is only a false bogey cooked up by certain boisterous political factions in the country; that there is a genuine and urgent need for an entirely new approach which would highlight the positive and strengthening elements of Indian culture, the diversity of its religious, and spiritual traditions, its achievements, however modest, in the fields of science and technology and last but not the least, the important lessons Indians have to learn from some of the grim pages of Indian history. This fear psychosis among the Indian intelligentsia, against any review of the education policy, has its roots in a deeper malaise. The English educated elite in India, suffer from a deep inferiority complex and self-hate which they have internalized over the years. It appears that Macaulay's desire -to de-intellectualize and Anglicize Indians, has indeed been fulfilled, probably to a much greater extent than even he could have imagined.

The strategy employed by the *purva paksha* (in this case, the guardians of secularism and liberty) has been to keep the controversy alive. A controversy rooted in loud propaganda, mind you, not a genuine and levelheaded debate. For, any debate that goes beyond sloganeering and pamphleteering would soon expose their hypocrisy and ignorance. So, a well established network of committed ideologues entrenched in the media have successfully maintained a high-voltage hysteria through magazines and newspapers in India and abroad against the 'communal and divisive' agenda that is allegedly sought to be promoted by the BJP-led NDA Govt. And as it is so often observed, they cover up their ignorance with an unrivalled arrogance and a boorish contempt towards all those who refuse to go with them.

There is more to this controversy over saffronisation, and it has something to do with the utter failure of the BJP-led NDA Govt. in building up a logical and strong case for the proposed changes, based on solid facts which expose the lacunae of the existing system, and its lack of strategic skill in dealing with this concerted misinformation campaign launched by their political opponents. Take for example, the introduction of Vedic astrology and the consequent furor over it. Even sympathizers of the govt. pointed out that it is a bad strategy, to say the least, to introduce Vedic astrology in the first ever attempt to challenge and deconstruct the colonial set up, which the present education system in based on. It was only recently that at IIT-Kharagpur, Dr. Murli Manohar Joshi came out with a more logically sound argument in favour of Indian astrology during a debate with the Chief Minister of West Bengal, Buddhadev Bhattacharya.[7]

7. The New Indian Express, August 19, 2001, "Joshi Buddhadev in a verbal duel over astrology."

His argument that astrology is closely associated with astronomy in the Indian context is irrefutable. No study of Indian astronomy would be complete without at least a basic knowledge of vedic astrology, '*Vedanga Jyotisha*'. However, to expect a whole generation of Indians brought up in the Macaulayite mould to suddenly accept *Vedanga Jyotisha*, that too as a course for churning out *purohits* and genuine astrologers is definitely a blunder.

The most serious tragedy of the whole episode is that the voice of those Indians who are neither affiliated to the political left nor the much maligned "Hindu right wing", but still deeply value Indian heritage and are keen on preserving it and passing it on to future generations by making it a part of the regular curriculum, has been stifled and marginalized in the din and noise of this controversy over 'saffronisation'.

The Hindus in particular have been deprived of their legitimate right to pass on their cultural and religious heritage to the younger generations. Article 30 of the constitution discriminates against the majority community in the name of secularism and protection of minorities; the special privileges for minority institutions and the ban on religious instruction in the mainstream education system, leaves no opportunity for the Hindus at all.

Some have even argued that the BJP and the *Sangh Parivar* have played into the hands of the Marxist controlled press and pseudo-liberal intelligentsia by allowing astrology to become a flash point at this crucial juncture. There seems to be a grain of truth in this argument. Had the Govt. concentrated on other more widely popular and well accepted dimensions of Indian thought and culture like Yoga, ancient Indian science or ethics, much of the fury and moral high ground the opponents adopted would have been proved baselss. It would have clearly exposed their hypocrisy for, when a few million people in America alone are practicing Yoga, ancient Indian science or ethics, on what grounds would the opposition parties object to it as 'religious revivalism' or 'obscurantism'?"

CPI(M) leader Somnath Chatterjee, in a recent debate in the parliament over alleged 'saffronisation' of education, made a loaded remark that, "the RSS knows only too well that education was the best vehicle for influencing the mind of a nation."[8] Chatterjee has so generously let the cat out of the bag. His statement exposes the entire rationale behind these noisy protests against 'saffronisation' of education - even they, 'knew only too well' that their last bastion, the education system in the country in its existing form is their last hope to retain their stranglehold over the Indian mind. Leftist academicians ruled the roost from the 60s. Ever since Nurul Hasan, an avowed Leftist was appointed as Minister for education in Prime Minister Indira Gandhi's cabinet, Leftist intellectuals have had a free entry into Indian universities, like the Jawaharlal Nehru University and Aligarh Muslim University. It is a well-known fact that this strategy has been used all along to control this nation's mind. The successive Congress governments were very much in need of such spin-doctors who could churn theory after absurd theory to suit their single point agenda of remaining in power. All that was beneficial to perpetrate the colonial legacy and to straitjacket India's past into a European or Anglo-American (anything but Indian) framework, however irrelevant it might be to the Indian context was conscientiously encouraged. Not only that, the same group of dishonest intellectuals and politicians, now that they are in the opposition, have come out with their stock in trade theory, that, "the argument that in the past too the government had not refrained from such moves will carry conviction only if the point that one wrong justifies another is conceded."[9]

8. The Hindu front page, August 17, 2001, "Opposition sees red in 'saffronisation'"

9. The New Indian Express Editorial, July 20, 2001 "Scholarship of Power"

And, it is also not true that the Indian education system has remained static all over the years. Many amendments and reviews have been made but all of them were doomed from the beginning itself. Since the changes were ad hoc and symptomatic, they never touched the root of the problem. The great savant and reputed art critic Ananda Coomaraswamy pointed out as early as in 1918 that, "It is hard to realize how completely the continuity of Indian life has been severed. A single generation of English education suffices to break the threads of tradition and to create a nondescript and superficial being deprived of all roots — a sort of intellectual pariah who does not belong to the East or the West, the past or the future. The greatest danger for India is the loss of her spiritual integrity. Of all Indian problems the educational is the most difficult and most tragic."[10]

The decolonization of the Indian mind is an inevitable and irrevocable process, however feeble or faulty the beginning might appear to be. Indians cannot be denied the right to learn and imbibe their cultural heritage under the pretext of secularism or any other hangovers of the colonial raj, irrespective of whatever 'sacred' connotation they might have acquired in the post-independence era.

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10. Ananda Coomaraswamy, "The Dance of Shiva" (New Delhi : Munshiram Manoharlal, 1997), p.170

वेदों के लिए समर्पित डॉ. फ्रॉली का विचार

— कृष्णा एम.

(परिबोध मई, 2001 से साभार)

'अमेरिकन इंस्टीट्यूट ऑफ वैदिक स्टडीज़' के अध्यक्ष डा. डेविड फ्रॉली इसी श्रेणी के एक भारतविद हैं। उनका कहना है कि वैदिक संस्कृति वस्तुतः मानव सभ्यता के विकास के प्रारम्भिक दिनों में जो एक आध्यात्मयुक्त मानवता थी, उसका प्रतिनिधित्व करती है। आज पश्चिम के कमोवेश सभी विकसित देश भारतीय आध्यात्मिक ऊँचाइयों का सम्मान करते हैं। डा. फ्रॉली का मानना है कि वैदिककालीन ऋषियों की सोच और आज के पर्यावरण (मूवमेंट) में बहुत समानता है। अथर्ववेद में भूमि सूक्त द्वारा भूमि का भजन-पूजन सृष्टि में व्याप्त चैतन्यता का ही तो मूर्तरूप है। अपनी युवावस्था में कॉम्युनिस्ट फ्रॉली ने जैसे-जैसे संस्कृत और भारतीय ग्रंथों का अध्ययन किया, वैसे-वैसे वे इस ओर समर्पित होते गये। उन्होंने वेद और उपनिषदों का अनुवाद किया। वैदिक संस्कृति से संबंधित 20 से अधिक पुस्तकों के लेखक डॉ. फ्रॉली को लोग वामदेव शास्त्री के नाम से भी पुकारते हैं। वे पश्चिमी दुनिया में आज वेदों के सबसे समर्थ भाष्यकार और व्याख्याता माने जाते हैं। वैदिक ज्ञान के प्रसार हेतु उन्होंने 'अमेरिकन इंस्टीट्यूट ऑफ वैदिक एस्ट्रोलॉजी' नामक संस्था भी गठित की है।

भारत के प्रसिद्ध ज्योतिषविद् स्व. डॉ. बी. बी. रमन के साथ कार्य कर चुके डा. फ्रॉली 'अमेरिकन काउंसिल ऑफ वैदिक एस्ट्रोलॉजी' के भी अध्यक्ष हैं। उन्होंने पश्चिम के देशों में आयुर्वेद के शिक्षण-प्रशिक्षण हेतु कई स्कूल भी प्रारम्भ किये हैं। उनका कहना है कि वैदिक कालीन ज्ञान-क्षेत्रों में आयुर्वेद और ज्योतिष दो ऐसे विषय हैं जो आज के दैनिक जीवन में भी उपयोगी हैं। भारतीय इतिहास डॉ. फ्रॉली का प्रिय विषय है। उन्होंने वैदिककालीन इतिहास पर शोध तथा लेखन के लिए 'नैमिषा' फाउंडेशन का गठन किया है। भारतीय बौद्धिक वर्ग को प्राय: वे प्रेरित करते हैं कि उन्हें न केवल अपने लिए, वरन् सारी मानवता के कल्याण के लिए अपने गौरवशाली अतीत पर शोध करना चाहिए। वैदिक कालीन संस्कृति के मुख्य आधार ही मानव मूल्य, भ्रातृत्व प्रेम और स्वतंत्र चिंतन जैसे विचार रहे हैं। ये शाश्वत सत्य हैं परन्तु इनका विकास आध्यात्मिक वातावरण में ही संभव है।

राष्ट्रीय शिक्षा नीति

लगभग प्रारम्भ से ही पाठ्य पुस्तकों में वे विषय नहीं आते जिनसे छात्र-छात्राओं का घर में काम पड़ता है अपितु वे विषय आते हैं जो उनके लिए अजूबा होते हैं। घर के जीवन में बालक उचित अनुचित का भेद पुस्तकों से नहीं सीखता। उसे अपने परिवेश के प्रति गर्व का भाव रखना नहीं सिखाया जाता। जैसे-जैसे वह बढ़ता है, वैसे-वैसे उसे उसके घर से दूर किया जाता है। परिणामतः शिक्षा समाप्त होने तक वह अपने वातावरण के प्रति अजनबी होकर रह जाता है। उस गृह जीवन के संबंध में कविता अनुभूत नहीं होती। ग्रमीण दृश्यों का तो उसे भान भी नहीं। उसकी अपनी सभ्यता उसके समक्ष जंगली अंधविश्वासी तथा व्यावहारिकताशून्य बताकर प्रस्तुत की जाती है। उसकी शिक्षा की रचना ही उसे उसकी परम्परागत संस्कृति से पृथक करने के लिए हुई है। यदि शिक्षित युवकों से अनेकानेक सम्पूर्णतः अराष्ट्रीयकृत नहीं होते तो कारण यही है कि उनमें प्राचीन संस्कृति का मूल गहरा है जिसको निर्मूल करने वाली विपरीत शिक्षा भी इसे पूर्णतः निर्मूल नहीं कर सकी। यदि मेरी सत्ता होती तो मैं अधिकतर वर्तमान पाठ्यपुस्तकों को नष्ट कर देता तथा ऐसी पाठ्यपुस्तकें रचवाता जो गृह जीवन से संगत हों तथा संबद्ध हों जिससे कि "बालक पढ़कर अपने समीपस्थ वातावरण के प्रति सक्रिय हो।"

–महात्मा गांधी (1921)